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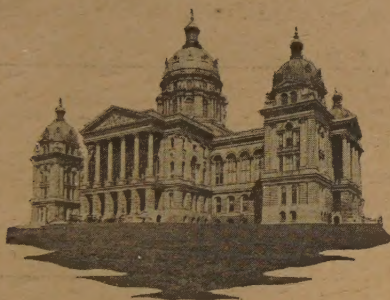
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A HISTORICAL QUARTERLY



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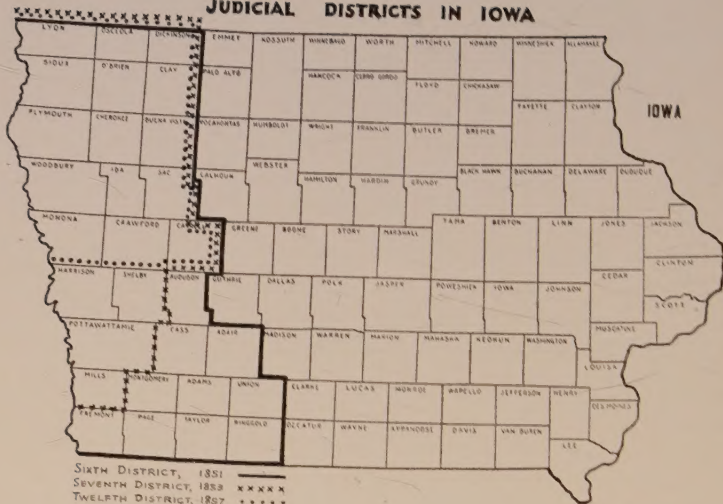
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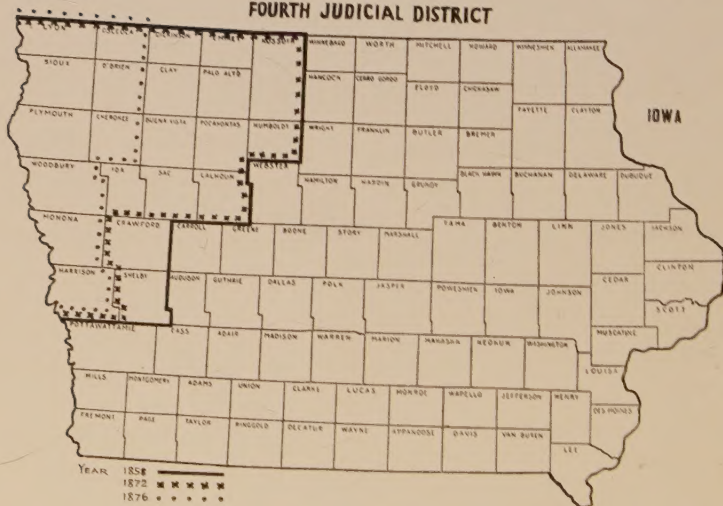
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JUDICIAL DISTRICTS IN IOWA



FOURTH JUDICIAL DISTRICT



ANNALS OF IOWA

VOL. XX, No. 7 DES MOINES, IOWA, JANUARY, 1937 THIRD SERIES

JUDICIAL DISTRICTS IN NORTHWESTERN IOWA

BY O. H. MONTZHEIMER

The landed territory of Iowa was a part of the Louisiana Purchase, made by the United States from France in 1803, and was first governed by the Ordinance of 1787. This was a congressional act for the government of the territory of the United States, northwest of the Ohio River, adopted July 13, 1787. Later Iowa was successively attached, for judicial purposes and government, to the states of Missouri, Michigan and Wisconsin.

June 2, 1838, Iowa was detached from Wisconsin, and on July 3, 1838, it became a separate territorial entity, permitting it limited self government under a governor appointed by the president and a legislative assembly consisting of a Council of thirteen members and a House of Representatives of twenty-six members.

At its first territorial Legislative Assembly held at Burlington January 21, 1839, three judicial districts for holding the District Court were established in thirteen eastern counties. The Supreme Court with three members, was organized and sessions held the first Monday in July and December each year.

Statute laws of the state in its territorial capacity enacted at this session include an act fixing the terms of the District Courts, as well as the Supreme Court. The first Judicial District was composed of the counties of Henry, Van Buren, Lee and Des Moines; Charles Mason was the judge. The Second Judicial District was composed of Louisa, Muscatine, Cedar, Johnson and Slaughter. Slaughter was afterward renamed Washington County. Joseph Williams was the district judge. The Third Judicial District included Jackson, Dubuque, Scott and Clayton; and Thomas Wilson was the judge. For judicial purposes the county of Linn was attached to Johnson County, the

county of Jones to Cedar County, and the county of Clinton to Scott County.

"October 7, 1844, the people of Iowa, through a convention of delegates, formed a constitution and state government and on March 3, 1845, an act providing for the admission of Iowa, and at the same time, of Florida (to meet the exigencies of the slavery situation), was adopted by Congress. Certain requirements were set forth, which had to be approved by the citizens of Iowa, before the admission into the Union could be proclaimed.

"To comply with the requirements, a second convention of delegates met at Iowa City and on May 18, 1846, adopted the Constitution of that year."¹

By act of Congress passed December 28, 1846, Iowa was fully admitted to the Union.

On March 5, 1857, Iowa adopted its present Constitution. Section 6, Article V, provides for a District Court to be presided over by one judge in each district. Section 10 provides for eleven judicial districts, but the number of districts and judges could be increased or diminished after the year 1860.

In 1884 the Constitution was amended so as to give the legislature the power to divide the state into districts for judicial purposes and authorizing it to increase or diminish the number of judges. It does not permit a judge to be removed from office by such changes.

It will be noted that this constitutional provision only applies to district judges. Circuit Courts and judges thereof were later added to the judicial organization by legislative act.

"When Iowa became a state, the people had a miscellany of laws, an accumulation of ill-assorted, overlapping and redundant acts, that had first been passed and in force in the old territory of Wisconsin. The forms of procedure had been brought from the old Eastern States and there was a mixture of southern and northern court practices. It was altogether a system that was cumbersome and expensive. In 1848 there was considerable agitation and an urgent demand for codification of our laws. The legislature appointed a commission with power to 'draft, revise and prepare a Code of Laws,' and most thor-

¹Glass, *ANNALS OF IOWA*, Vol. XX, p. 404.

oughly did they execute their important task. The laws were rewritten and reorganized, being condensed, verified and classified under local categories. Justice McClain, himself an author of an annotated code and a supreme justice, said that 'the Code of 1851 is a model of plain, unambiguous statements, in direct and clear language, of the rules and legal propositions, which are attempted to be laid down. So satisfactory has the work been done, that while these sections have been overlaid by subsequent legislation they have been largely retained in the Revision of 1860, the Code of 1873, and the Code of 1897 as the best statement of that portion of the law which they are intended to cover.' ²

It has been said that the Code of 1851 was a codification of the common law. Of course this is not true. The commission compiled, restated, and enacted in fine form, the administrative law of the state and local governments, and it codified the forms and methods of procedure in civil and criminal actions, but the Code did not mark the abandonment of the common law in Iowa. What it did mark was the discontinuance of the common law procedure in civil actions.

The commissioners made their report in 1850 and it became the Code of 1851, the first Code in Iowa, and possibly the first complete Code in the United States.

As set out on pages 627-28 of the 1851 Code of Iowa, it was provided that the territory of Iowa should have a Supreme Court with a chief justice and two associate justices, who were to serve for four years; and three judicial districts over each of which one of the supreme judges should preside. It also established probate courts and justice courts. The Supreme and District courts had both chancery and common law jurisdiction. Appeals might be taken to the Supreme Court of the United States.

The Iowa Code of 1851 provided for the election of a county judge with duties similar to those of the present county auditor, and in addition thereto the duties incident to a county Probate Court, holding regular sessions on the first Monday of each month excepting April and August in which months the sessions were held on the first Tuesday following the first Monday. This

²ANNALS OF IOWA, Vol. VII, p. 625.

change for April and August was necessary as the first Mondays in those months were election days. The office of the probate judge was at the county seat.

The County Court had authority to provide for the erection and preparation of court houses, jails and other necessary public buildings within and for the use of the county; also in relation to roads, bridges, ferries, the poor, cases of bastardy, and the handling of probate and guardianship matters and such other powers as are or may be given it by law.

The County Court determined the amount of taxes to be levied for county purposes, according to the provisions of the law in force at the time the same was collected. The clerk of the District Court was required to act as clerk of the County Court.

The law also provided that "a county judge should be elected at the first election holden in August after the statute had been in force thirty days, and if such does not take place in the year 1851, the county judges elected in 1852 shall hold for the term of three years and a new election shall take place at the August election in the year 1855 and every four years thereafter."

These matters were continued in force by the Code of 1860 in Chapter 105.

The first reference in legislative law, to courts now in the Twenty-first Judicial District, is found in Chapter 36, Acts of the Third General Assembly, approved February 4, 1851.

It created the Sixth Judicial District, composed of the counties of

Ringgold	Mills	Harrison
Fremont	Union	Carroll
Adams	Pottawattamie	Wahkaw (Wood-
Cass	Audibon (Audubon)	bury)
Shelby	Monona	Buena Vista
Crawford	Sac	Sioux
Ida	Plymouth	Dickinson
Cherokee	Clay	Buncombe
O'Brien	Page	(Lyon)
Oceola (Osceola)	Montgomery	
Taylor	Adair	

Twenty-nine counties.

Ringgold was spelled with two "g's" and this is correct, as the county is named after Major Samuel Ringgold who was killed at the battle of Palo Alto—second battle of the Mexican War. Audubon was spelled A-u-d-i-b-o-n. Emmet was spelled with two "t's" at the end. Osceola contained no letter "s". Humboldt had no "d" next to the last letter.

We find strange counties in the early judicial districts. Who knows where Yell County is or was? Where were Fox, Risley, Waukaw, Belknap, Bancroft, or Buncombe counties? From their description, by congressional townships, given by the acts creating them and from laws passed by the legislature we learn that Fox County is now Calhoun, Yell County is now Webster, Risley is now Hamilton, Waukaw is now Woodbury, and lastly we find that Buncombe is now Lyon County.

An old history of Iowa published in 1875 by R. S. Peale & Co. tells us that the northwestern county in Iowa was named Buncombe in derision because it was, before its organization, inhabited by Indians and was a hide-out of offenders against the law. This is not true as we will later show.

Many changes were made between 1850 and 1872 in the organization of judicial districts. Immigration was rapidly increasing the population, business conditions improved and as more money came into possession of the people, law business improved. A lawyer cannot prosper unless clients have money or property to protect or secure. No doubt there was a large increase in litigation in many sections where little had existed before and the lawyers and judges appreciating the condition, were striving at each session of the legislature to make the arrangement of districts more convenient for transaction of their business.

The legislature during the session of 1850-51 arranged and laid out all of the north, northwest and northeast territory of Iowa into counties and gave them names. This was done before the treaty was ratified that extinguished the Indians' title to the lands lying west of the Des Moines River. Webster County was named Yell, after and in honor of Archibald Yell, and Hamilton County was named Risley, both being in honor of two colonels who fell in the Mexican War. The bill was introduced by Hon. P. M. Casady, a senator. The extreme northwestern

county was named Buncombe in honor of Colonel Buncombe, a soldier of the Revolutionary War. His name is commemorated also in the name of Buncombe given a county in North Carolina.

Cerro Gordo, Buena Vista and Palo Alto commemorated names of famous battlefields of the Mexican War.³ Mitchell, O'Brien and Emmet were named after Irish patriots. Mills County was given that name in honor of Major Frederick Mills, a leading lawyer of Burlington who fell at the battlefield of Churubusco near Mexico City. Buncombe County retained its name until after the battle of Wilson's Creek in Missouri. It was the first battle in which Iowa troops were under fire and Brigadier General Nathaniel Lyon was in command and was killed. So Lyon replaced the name of Buncombe, there being some prejudice against the unpleasant sounding word. Kossuth County was named after and in honor of the Hungarian patriot leader who was making a tour of the United States at the time the name was changed.

Chapter 46, Acts of the Fourth General Assembly, approved January 22, 1853, created the Seventh Judicial District composed of the counties of

Mills	Pottawattamie	Harrison
Shelby	Monona	Crawford
Carroll	Woodbury	Ida
Sac	Plymouth	Cherokee
Buena Vista	Sioux	O'Brien
Clay	Dickinson	Osceola
Buncombe		

Nineteen counties.

Chapter 260, Acts of the Sixth General Assembly, approved January 29, 1857, created the Twelfth Judicial District comprising the counties of

Monona	Crawford	Carroll
Woodbury	Ida	Sac
Plymouth	Cherokee	Buena Vista
Sioux	O'Brien	Clay
Dickinson	Osceola	Buncombe

Fifteen counties.

³Palo Alto, a battlefield in Texas, and the battle was fought May 8, 1846. The battle of Buena Vista was fought February 22, 1847, five miles south of Saltillo. The battle of Cerro Gordo took place a few miles north of Mexico City.

Chapter 47, Tenth General Assembly, approved March 18, 1864, fixes the times of holding court in the Fourth Judicial District in the several counties and further provides that the counties of Buena Vista, Cherokee and O'Brien are hereby attached to the county of Clay; the county of Ida to Sac; and the county of Sioux to Woodbury County, for judicial purposes. It also provided that all suits now pending in any of the counties attached to another county for judicial purposes, by this act, shall be deemed pending in the counties to which such counties are attached. It is further made the duty of the clerk of the District Courts of the several counties, attached to another county as aforesaid, to deliver to the clerk of the District Court of the county to which said counties are attached, all papers filed in any cause now pending in said counties, together with a transcript of all record entries made in said causes; the cost of making said transcript to be paid by the counties in which said suits are now pending.

The chapter also provides that if judgment is rendered in any cause decided in a county to which another county has been attached, such judgment shall not be a lien upon real estate, until the transcript of judgment has been filed in the county where the cause originated.

Section 6 of the act provides that where counties are attached to another by this act for judicial purposes, the judge of the District Court may at each session thereof, held in the county to which said counties are attached, make such order, apportioning the expense of holding the court among the several counties, as he may deem just and equitable.

By act approved March 20, 1858, known as Chapter 94, Acts Seventh General Assembly, the Fourth Judicial District was established as consisting of the counties of

Harrison	Humbolt	Calhoun
Crawford	Shelby	Monona
Sac	Woodbury	Ida
Plymouth	Buena Vista	Cherokee
Sioux	Clay	O'Brien
Dickinson	Buncombe	Osceola
Pocahontas	Emmet	Palo Alto
Twenty-two counties.		Kossuth

This was the first law that established the *Fourth* Judicial District, so as to include the counties that now compose the Fourth and the Twenty-first Judicial Districts. As it will be noted it includes sixteen other counties in western Iowa.

Chapter 86 of the Twelfth General Assembly, passed April 3, 1868, reorganized the judicial districts of the state, but the last named twenty-two counties were retained in the Fourth Judicial District.

This same act established the Circuit Court and the *General Term Court* and defined the jurisdiction and powers of the two courts.

It provided for the election of two circuit judges in each district to be elected November, 1868. They held office for four years and each judge must hold four terms of court in each year and at least one term in each county.

The Circuit Court was a court of record and had concurrent jurisdiction with the District Court in civil actions at law, foreclosures, and equitable actions, partitions, applications for writ of *ad quod damnum* (condemnations of property for public use), appeals from special proceedings for damages for establishment of highways.

Circuit Court judges had the same powers as district judges, and statutes in force respecting the commencement of actions, jurisdiction, process and practice, pleading and mode of trial in actions at law and in equity, attendance of jurors, effect of judgments, lien and enforcement thereof and taxation of costs, applied to Circuit Courts the same as District Courts.

Circuit Courts also had original and exclusive jurisdiction to probate wills, appoint executors, administrators and guardians; settle estates, issue marriage licenses and had jurisdiction over all actions and proceedings where the County Court and county judge had previously.

It had exclusive jurisdiction of appeals in civil and criminal cases from mayors, justice and inferior courts.

No grand jury was empanelled in the Circuit Court, but when an indictment had been found in the District Court, with the consent of the defendant, the District Court could order trial to be had at next term of the Circuit Court.

Also, any case could, by consent of parties, be transferred

from Circuit to District Court or from District Court to Circuit Court.

In each judicial district there was held, not less than two, and not more than four, General Terms each year. The General Term was governed and held by the one district judge and the two circuit judges; the district judge presided.

General Terms had power to make, alter and repeal rules of practice in the several courts in the district. All appeals from judgments or orders of the District Court or Circuit Court were decided in the first instance by the General Term Court. Appeals were taken from thence to the Supreme Court in the same manner as appeals now are taken. Appeal to the General Term Court was limited to those taken within three months after rendition. The clerk's duties, fees and costs were the same as the Supreme Court.

The General Term could reverse, or affirm, in whole or in part, and direct such judgments as the court below should have done; could enter judgments on an appeal bond and make order as to costs; the record was immediately certified to the clerk of the lower court and judgment rendered there in accordance with the decision of the General Term.

Appeals from cases commenced before justices of the peace were final, unless two or more judges certified the decision to the Supreme Court as being one on which the opinion of the Supreme Court was desirable. Appeals in other cases could be taken from the General Term to the Supreme Court. Judgments and orders of the Supreme Court were to be certified back directly to the court wherein it was first tried, but cases originally commenced by Justice Court were certified back to the Circuit Court.

Judges of the District Court and judges of the Circuit Court could reserve their decisions on questions of law, tried in their respective courts, for determination of the General Term; and where necessary might order finding of a special verdict by the jury on questions of fact, in causes tried by a jury; and in cases tried to the court the court could make a finding of facts; and the hearing and determination of said cause shall be in all respects the same and have the same effect as a trial by appeal.

The General Terms Court was short lived; for, two years

after it was passed, the succeeding legislature, Chapter 41, Acts Thirteenth General Assembly, approved March 30, 1870, repealed the law by which the General Term had been established and abolished the General Term and provided that appeals from Circuit and District Court should be taken direct to the Supreme Court.

Chapter 61, Fourteenth General Assembly, approved April 18, 1872, provided that the counties of

Webster	Calhoun	Sac
Ida	Lyon	Osceola
Humboldt	Kossuth	Pocahontas
Palo Alto	Emmet	Dickinson
Clay	Cherokee	Woodbury
Monona	Harrison	Buena Vista
O'Brien	Sioux	Plymouth

twenty-one counties, shall constitute the Fourth Judicial District.

Chapter 90 of the same General Assembly, approved April 23, 1872, just five days after the passage of Chapter 61 just mentioned had been approved, eliminated Webster County from its assignment to the Fourth Judicial District and it was restored to the Eleventh Judicial District where it still is.

While the Circuit Court was first organized by legislative authority in the year 1868, there were some amendments to the law during the two subsequent sessions of the legislature and in the year 1873 at an adjourned session of the Fourteenth General Assembly what is known as the Code of 1873 was adopted and the jurisdiction of the Circuit Court and the District Court is specified.

Chapter 2, Acts of the Thirteenth General Assembly, approved January 20, 1870, fixed the time for holding courts in the Fourth Judicial District. The method was rather crude and cumbersome and difficult to follow. For instance:

In Woodbury County court commenced the first Monday in March and the third Monday in August. That was easy.

But look at this:

In Clay County, on the fifth Monday after the fourth Monday in March.

In Buena Vista County on the first Thursdays after Mondays above fixed for commencing court in Clay County.

In Dickinson County on the sixth Monday after the fourth Monday in March, and the eighth Monday after the third Monday in August.

In Ida County on the fourteenth Monday after the third Monday in August.

In O'Brien County on the first Thursday following the Monday above specified fixed for holding court in Ida County.

In Cherokee County on the twelfth Monday after the fourth Monday in March; and the fifteenth Monday after the third Monday in August.

In Plymouth County on the first Thursday after the Monday above fixed for holding the fall term in Cherokee County.

In Sioux County on the sixteenth Monday after the third Monday in August.

After reading that you would probably be sure of only one thing and that is that your court would begin on a Monday or a Thursday.

Chapter 56, Acts of the Sixteenth General Assembly, approved March 8, 1876, created the Fourteenth Judicial District and it carved liberally into the Fourth Judicial District. Counties in the east end of the district,

Calhoun	Sac	Ida
Buena Vista	Pocahontas	Humboldt
Kossuth	Palo Alto	Clay
Dickinson	Emmet	

eleven counties, were placed in the new Fourteenth District.

The new Fourth District was reduced in size to nine counties:

Harrison	Monona	Woodbury
Plymouth	Cherokee	O'Brien
Sioux	Lyon	Osceola

Chapter 181, Laws Twentieth General Assembly, approved April 7, 1884, divided the Fourth District into two circuits.

Lyon, O'Brien, Sioux, Osceola and Plymouth constituted the First Circuit.

Woodbury, Monona, Harrison and Cherokee constituted the Second Circuit.

Chapter 134, Acts Twenty-first General Assembly, adopted

April 10, 1886, confirmed the above membership in the Fourth Judicial District, but increased the judges to three.

Chapter 54, Twenty-fourth General Assembly, increased the number of judges to four.

On April 10, 1886, the legislature passed a law known as Chapter 24, Acts of Twenty-first General Assembly, which abolished the Circuit Court after January 1, 1887. At that time we were still in the Fourth Judicial District consisting of the six counties now in the Twenty-first District and the counties of Woodbury, Harrison and Monona and we had three judges.

When this act was passed we had many circuit judges in the state who had been elected to a term expiring January 1, 1888, and the question arose as to whether the legislature could legally legislate them out of an elective office. The office of circuit judge is not mentioned in the state Constitution. The District Court is therein definitely designated.

There was no prohibition, constitutionally, preventing the legislature from establishing and organizing the Circuit Court.

The legal question as the rights of Circuit Court judges was generally discussed. Hon. D. D. McCallum of Sibley was one of the demoted judges and he was very active in making plans to recover his salary for the year 1888. Other judges in the same condition joined with him and a test case of mandamus was brought by Circuit Court Judge Crozier in the Polk County District court against the state auditor demanding issuance of the state warrant claimed to be due Judge Crozier for salary as circuit judge. The case is reported in 72 Iowa, page 401, Crozier v. Lyons, Auditor of State.

After citing the constitutional provisions which only refer to District Courts and provide that a judge should not be removed by act of the legislature during his term of office, the Supreme Court said:

It will be observed that this section is an inhibition from removing from office, either a district or supreme judge, by act of the legislature. But neither the provision cited, nor the amendment to the Constitution authorizing the reorganization of court, has any reference to the courts created by act of the legislature, or to the judges of such courts. It follows therefore, that the legislature had the power to abolish the office of judge of the Circuit Court, and our sole inquiry must be directed to the question whether the power has been exercised.

Continuing the court made it quite clear that the legislature had the right to abolish the office of judge of the Circuit Court.

Counsel for the deposed judge argued that while the office of Circuit Court was legally abolished, the duties of circuit judge may yet be exercised and performed by circuit judges, notwithstanding.

Meeting this argument the court suggested that the statute only provided for salaries to be paid to judges of the Circuit Court, and if there was no Circuit Court, there could be no salary. Judge Rothrock wrote the opinion.

Prior to 1860 the legislature, at each regular session specified the dates for holding terms of court in the several counties, but the Revision of 1860 delegated this power to the judges (Section 2660) when no time had been fixed by the legislature.

The Code of 1873 (Section 165) provided that at least one term of court should be held in each county in each year and directed the district and circuit judges in each district to meet on or before the first Monday in December, 1873, and fix the time for holding terms of court in each county in their district for the two years next ensuing.

When the Circuit Court was abolished in 1886 the legislature authorized the district judges to hold the terms theretofore selected for holding Circuit Courts and arrange the schedules so that each judge should hold at least one term of court in each county and that not less than four terms be held in each county (Chapter 134, Twenty-first G. A., Section 6). And this is the present law (Code Section 10777-81).

The Thirty-sixth General Assembly in 1913, divided the state into twenty-one judicial districts, depriving our six northwestern counties of their long membership that had existed since 1858—fifty-five years—in the Fourth Judicial District, and placing them in a new district, at the foot of the list, denominated the Twenty-first Judicial District. It always seemed to me that the logical thing for the legislature to do would have been to leave the six northwestern counties in their old district calling it the Fourth and giving the two counties on the south end, Woodbury and Monona, membership in the new Twenty-first District.

Woodbury and Monona counties now remain the only remain-

ing members of that old Fourth District which at one time included very nearly the western half of the state.

The twenty-one judicial districts now in the state utilize seventy judges in conducting their courts. Two counties in the state each comprise a whole judicial district.

Polk County with its six judges constitutes the Ninth Judicial District.

Lee County with its two judges is alone designated as the First Judicial District.

Lee County has two county seats, one at Keokuk and one at Ft. Madison. In the past it has been the custom to elect one judge from the northern half of the county and he generally has been a resident of Ft. Madison. On the other hand one judge has always been a resident of Keokuk in the south half of the county. This has been changed and both judges now reside in Keokuk.

Pottawattamie County is the other county in the state with two county seats, one at Council Bluffs and one at Avoca.

DES MOINES AGAIN NAVIGABLE

The steamer, Colonel Morgan, which has been permanently anchored at our wharf since last spring, was released from imprisonment yesterday morning, and took a trip down stream. Quite a number of passengers were aboard luxuriating in the prospect of a river excursion. A steamboat navigating the Des Moines in midwinter is an anomalous feature in Iowa.—*The Iowa Citizen*, Des Moines, February 6, 1858. (In the Newspaper Division of the Historical, Memorial and Art Department of Iowa.)

SUEL FOSTER

By DAVID C. MOTT

Suel Foster of Muscatine was one of those who rendered unusual service to Iowa in an early day, but has received rather scant public recognition of that service. His career was not glamorous or spectacular, but his work brought substantial benefits to the people of the territory and the new state.

He was born at Hillsboro, New Hampshire, August 26, 1811, was reared on a farm and educated in common schools. When twenty years old he went to Rochester, New York, where he worked on a farm for a year, when he invested his small means in a stock of goods and spent three years in the occupation of a traveling merchant. Mr. Irving B. Richman¹ in writing of this vocation of Mr. Foster's says: "To be a peddler in pioneer times in New England or in the South was not to descend in the social scale. Among peddlers of note in New England was the famed Bronson Alcott, friend of Emerson and father of Louisa M. Alcott, author of 'Little Men' and 'Little Women.' Alcott was both philosopher and peddler, and about equally successful in each calling."

In 1836 he, in company with his brother, Dr. John H. Foster, came west. At St. Louis they parted, the doctor going to Chicago and he to Rock Island. Later in the year, being joined by his brother, they proceeded down the river and in August they bought a sixth interest in the town of Bloomington, now Muscatine, for \$500. The town site contained 160 acres and had no improvements but two log cabins.^{1a} What is now Iowa was then a part of Wisconsin Territory. Muscatine County was not organized until the next year, indeed it had not then enough people in it to organize. Black Hawk and Keokuk with their bands of Sac and Fox Indians were near by along the Iowa and Des Moines rivers.

¹We asked Hon. Irving B. Richman of Muscatine for information concerning Mr. Foster and his response came in the form of a delightfully written sketch. But before it came our article on Mr. Foster was already in type, which prevents us from using his sketch entire, but he has kindly granted us the privilege of quoting from it.

^{1a}*History of Muscatine Co., Ia.*, Western Hist. Co., Chicago, 1879, p. 501; also see *Transactions Ia. State Hort. Soc.* for 1885, pp. 208-09.



SUEL FOSTER

Pioneer citizen of Bloomington (Muscatine). Prominent in early horticulture in Iowa. The first to publicly advocate an agricultural college for Iowa. Member and president of the first Board of Trustees of the Iowa Agricultural College and Farm. From a photograph, 1885, presented in April, 1885, to the Aldrich Collection of Autographs in the Historical, Memorial and Art Department of Iowa.

The next two years brought a number of new settlers so that on May 6, 1839, the town of Bloomington held a corporation election "at the house of R. C. Kinney."² Judge Joseph Williams was elected president of the Board of Trustees which consisted of three members. In 1841 Suel Foster was elected as one of the trustees and served one year. Doubtless Mr. Foster was doing a full share in the activities of the new town and community. He spent considerable time traveling over the surrounding country till 1842 when he settled down with J. W. Richman in the grocery business. The following year he was married to Sarah J. Hastings, a sister of Hon. S. C. Hastings, who was later judge of the Supreme Court of the territory of Iowa, and afterward of the Supreme Court of California.³ It is evident Mr. Foster was interested in town property for we find the trustees of the town entered suit against him for possession of certain portions of ground needed for streets, and for access to the wharf on the river, which the trustees claimed belonged to the town, but which Mr. Foster claimed belonged to him.⁴

Following the legal publication in the newspaper of the notice of suit was an article reflecting against the honor and integrity of Mr. Foster in making such claim. Mr. Foster, having learned that Theodore S. Parvin was the writer of the article in criticism of him, contributed a rejoinder which was published in the following issue of the newspaper, and for some half dozen of the following issues the controversy proceeded with considerable bitterness. We do not know of the final disposition of the matter, but it must have been amicably arranged, for Mr. Foster and Mr. Parvin were friends in later years.⁵

Further concerning Mr. Foster Mr. Richman says: "In the way of personal appearance and of personal characteristics it may be said of Mr. Foster that he was, perhaps, nearly six feet tall and weighed about 150 pounds—a brueque, angular man. The boys about town used to say that there was but one homelier man in the place, and that was Theodore Parvin."

In 1849-50 he accompanied Judge Hastings' family to California where he remained a year, filing a clerkship in the

²*Hist. of Muscatine Co., op. cit.*

³*Transactions Ia. State Hortc. Soc., op. cit.*

⁴*Bloomington Herald*, January 26, 1844.

⁵ANNALS OF IOWA, First Series, January, 1872, p. 22.

Sacramento post office and also assisting in taking the state census.⁶

Returning to Bloomington, which had now become Muscatine, in 1852 Mr. Foster began to plant a nursery and the result was the "Fountain Hill Nursery" in one of the most beautiful suburbs of the city, where he made one of the finest tree-embowered homes of the place.⁷ Thus at the age of forty years he entered on the main business of his mature life. He became more and more interested in the education of those who till the soil. In the February 1, 1856, issue of the *Iowa Farmer and Horticulturist*⁸ appeared the following article from his pen:

BOOK FARMING

Messrs. Editors: To many it would seem hardly necessary for this subject to be presented for the consideration of the intelligent farmers of Iowa. But this is a subject which must hereafter be constantly presented to the slack and careless, to the industrious, good farmer, and to the most thorough and scientific of farmers.

What is book farming? It is simply looking into newspapers, pamphlets, and books to learn something of whatever belongs to the farm, garden, the barn or the household. And that which belongs to all these departments is the *world at large*—markets, commerce and internal improvements; political affairs, civil and religious; wars at home and abroad; mechanics and all the sciences. Farmers, these subjects are ours, and they all bear directly upon our occupation. It is impossible we should have a proper knowledge of these things unless we read. What would we think of the lawyer, doctor, engineer, or surveyor who would attempt to practice his profession without first having studied it from books? Study and practice are necessary in these professions. And so it is in farming.

* * * *

The day is coming—soon coming—when every farmer's son and daughter must be educated for the science of farming—the *greatest of all sciences*. It is high time the state of Iowa was laying the foundation for this education. The state has already in store thousands of acres of land, and thousands of dollars, for a State University, and for common schools, but who expects agricultural work will be taught, or five volumes of farmers' books be put in any of the schools or public libraries? These things ought not so to be. *We must have a Farmers' College*, with a large experimental farm attached to it. I hereby pledge my influence, small as it is, for book farming and book knowledge for the farmers. Next comes the voting. Who will join me in selecting men

⁶Transactions Ia. State Hortic. Soc., op. cit.

⁷Gue's History of Iowa, Vol. IV, p. 94; also *Ibid.*, p. 209.

⁸See files of *Iowa Farmer and Horticulturist* in Hist., Memo. and Art Dept. of Ia.

who, among all their minor qualifications, are qualified to carry out our wishes in this respect?

The above was followed by another in the March, 1856, issue of the same journal arguing along the same lines and at more length. In the June, 1856, issue he took up the cause of a Farmers' College and argued for it, and presented specifications for such an institution.

In the August, 1856, issue appeared another article by him advocating farmers' schools and model farms. He advocated in this article that plans for such schools and model farms be drawn up and petitions circulated for them.

In the November issue of the same year he published a brief article urging the State Agricultural Society, when they hold the next State Fair, that they have printed and circulated a large number of petitions to the legislature asking for appropriations sufficient to buy a section of land for a model farm and to build college buildings, and to appoint a committee to circulate the petitions, while in the December issue he had another article advocating industrial education for farmers.

In the April 1 issue Mr. Foster relates there was introduced in the Iowa House of Representatives in the recent legislative session a resolution enquiring whether it would meet the approbation of that body to establish an experimental farm and farmers' college, and that the resolution passed the House, but was defeated in the Senate. He stated the subject of industrial education for farmers is making progress in the East, and urged that it prevail in Iowa.

In the August 15, 1857, issue of the *Iowa Farmer and Horticulturist* Mr. Foster sets out his philosophy of industrial education for farmers as follows:

How shall we educate our children so that they will love to be stout, robust and healthy, and love useful occupations?

There is a very general prejudice against the above appearance and practice in all our cities and larger towns, and this waste of health and time and talent, and lasting happiness is rapidly spreading through the country. Its effects in the city are to ruin the constitution and enfeeble the mind. Hence we find that nearly all the active, business, wealth accumulating men of the city were country born and educated to health, industry and usefulness. If our cities were not thus supplied with men and women, we should see them fast going into decline, like the once great and powerful nations of the earth that reached their

climax of wealth, luxury and profligacy, like Rome, and Greece, and Spain.

So we see in the older states occasionally a family, and sometimes a whole neighborhood, where one or two generations of the family have been prosperous, that they catch the fashion of the city, study refinement and gentleness, and that alone, having a dislike for good, healthful exercise, and as for useful occupations, there is no need of that. Their lives are like a dinner of oranges, sweetmeats and candy—very good in their place—I am exceedingly fond of them, but my constitution requires other food. I like refinement and genteel, polished manners, but we must also have the more weighty affairs of life.

* * * *

Since the days of Adam the world has been filled with folly, and has it not also had its reforms? The present age is full of reforms, and where is reform needed more than in health and fashion, and popular educated industry? It is my opinion that agricultural schools is the opening wedge to this reform. I am not alone in this opinion. Nearly every state in the Union is adopting this branch of education, which, if rightly carried out will assist in directing the young to healthy, good and useful pursuits. Let us try such a school in Iowa. Let us send up petitions from every county, and from our State Agricultural Society, to our legislature.

The Seventh General Assembly convened in Des Moines January 11, 1858, and on March 22 of the same year an act was passed providing for the establishment of a State Agricultural College and Farm which became a law by publication March 27. The act provided for a board of eleven members, who, with the governor and the president of the State Agricultural Society as ex-officio members, were to carry out the provisions of the act. The General Assembly included in the act the names of the eleven members of the first board. They were as follows: M. W. Robinson of Des Moines County, Timothy Day of Van Buren County, John D. Wright of Union County, G. W. F. Sherwin of Woodbury County, William Duane Wilson of Polk County, Richard Gaines of Jefferson County, Suel Foster of Muscatine County, J. W. Henderson of Linn County, Clement Coffin of Delaware County, E. H. Williams of Clayton County, and E. C. Day of Story County.⁹ Clement Coffin and E. H. Williamson declined to serve and Peter Melendy of Hardin County and John Pattee of Bremer County were appointed to their places.

In accordance with the act creating the board, at its first

⁹*Laws of Iowa*, Ch. 91.

meeting the members drew cuts for the short and long terms, five being for two years and six for three years. Mr. Foster drew a two-year term. However, he was re-elected in 1860 and again in 1864 and served until 1866.

The first meeting of the board was held at the Capitol at Des Moines January 10, 1859.¹⁰ Perhaps the most difficult problem that confronted the board at the beginning was the selection of a location. Proposals for the sale of lands for the College Farm were received from Hardin, Polk, Marshall, Jefferson and Tama counties. The selection was not made until June 20, 1859, when the present grounds were decided upon. It appears that Mr. Foster enacted an important role in the final selection of the now beautiful location at Ames. When Dr. Charles E. Bessey who was professor of botany at Iowa Agricultural College from 1870 to 1884, delivered the "college day address" October 20, 1908, on the fortieth anniversary of the opening of the college, he spoke concerning Mr. Foster's part in that transaction as follows:

It is a matter of history that when it came to selecting a site for the college the committee was divided between those who favored this site, and those who preferred another a few miles east of the city of Des Moines, and Suel Foster told me that it was his vote that brought the committee to favor this location. For many years it seemed that the other would have been the better site, and there were many who ridiculed and denounced the selection, for no place in the state seemed to be more hopelessly isolated. Think of planning to set down a college in a thinly settled part of the state, away from the railroad, and separated from a miserable little village by almost impassable "bottoms" of an uncontrollable prairie stream. It required a faith like that which can move mountains, to see in this remote site the beauty which now greets the eye. And no doubt Suel Foster's prophetic eye saw as in a vision the beauty of this scene today, as it is given to some while still in this life, to catch glimpses of "the sweet fields of Eden" in the world of hereafter.¹¹

We found but little evidence that Mr. Foster took any active part in the great political movements that were fomenting the country at the period around 1860 and jarring the foundations of the old party organizations. However, we find that he was a delegate from Muscatine County to the famous state convention in Des Moines on January 18, 1860, which selected dele-

¹⁰*Second Rept. of the Secy. of Ia. State Agric. College and Farm*, p. 1.

¹¹ANNALS OF IOWA, Third Series, Vol. IX, p. 27.

gates to the Republican National Convention which met May 16, 1860, and nominated Abraham Lincoln for president.¹² That state convention marked a place in history. Suel Foster was evidently awake to the situation.

At the meeting of the Board of Trustees of the State Agricultural College and Farm in January, 1862, Mr. Foster was elected president of the board and chairman of the Executive Committee, positions which he held during the following four years. Owing to the state of Iowa devoting its energies from 1861 to 1865 to doing its share in the preservation of the Union, the development of the Agricultural College and Farm was necessarily retarded.^{12a}

Progress was made in the development of the farm and some progress was made in erecting buildings. Mr. Foster's service on the board terminated in 1866. The College was formally opened March 17, 1869.

Although Mr. Foster gave considerable time and much thought to his work on the College Board yet he drew no salary from that position, as the members served without pay. His business was that of nurseryman and fruit grower. In a paper on "Fruit Growing as a Trade," which he read at the January, 1868, meeting of the Iowa State Horticultural Society held at Des Moines, he said:

I have had fifteen years' experience in the raising of fruit, and I now see what wonderful improvement I could have made, had I learned the trade in my youth. My mistakes would have been still greater, had I not at the age of forty placed myself in partnership with a man of experience, he having learned the trade of nurseryman.¹³ I would not say that no one ought to try to raise fruit until he had learned the trade, but every farmer should raise his own fruit of all kinds, though he can not succeed as well as the professional fruit grower, but I do say that a few more might be very profitably employed in raising fruit.

At the meeting of the Iowa Horticultural Society in January, 1869, Mr. Foster was elected vice president, and was continued in that office three years. At that meeting he read a paper entitled, "Beautifying Our Homes," which was practical and sug-

¹²See "Republican State Convention," Des Moines, January 18, 1860, by F. I. Herriott, in *ANNALS OF IOWA*, Vol. IX, pp. 278, 414.

^{12a}Mr. Foster's part in 1864 in helping prevent the diversion of the proceeds from lands granted by Congress for the benefit of agricultural colleges from the State Agricultural College and Farm to the State University will be treated in an article on Benjamin F. Gue to appear in an early issue of the *ANNALS*.

¹³Isaac Negus of Salem, Henry Co., Iowa. See *Transactions Iowa State Hort. Soc.*, Vol. 17, p. 318.

gestive of his sense of beauty. He was an advocate of deep plowing, and of setting out hedges, and lots of trees, both fruit and ornamental.

In 1872 he was elected president, served one year in that position, and in 1873 declined re-election. In 1878 he was made honorary life member, and also was elected as a director and was retained in that position during the remainder of his life. For eighteen years, from 1869 to 1886, he attended nearly every one of the annual meetings of the society, and, besides taking part in most of the discussions, at nearly every meeting presented one or two formally written papers on horticultural topics, and also made written reports of his county, or section of the state, on fruit conditions, and on fruit crops of the previous year.

Experimental horticulture was, in Mr. Foster's mind, the most important work the members of the society could do, and by collating the results of their experiments, he contended they would be able to aid the people of Iowa in selecting for planting those varieties best suited to the new state. Concerning apple culture, his conclusion was that only a very few kinds of apple trees were worthy to be planted, as so many kinds were unprofitable. Several of his papers were on this subject. Like a schoolmaster, by repetition he was trying to teach the fruit growers to plant only those varieties that had been tested out in Iowa and found best, and not listen to every tree peddler who wanted to sell new varieties.

He presented several papers on pear culture, and became somewhat of an authority on that subject. Home adornments was a theme he treated several times. But where he felt most exultant was when he spoke of native trees and their contribution to the beauty of the new state and to the uses and comforts of its people.

In his address as president of the society in January, 1873, he said:

How beautiful to study and contemplate a tree. A tree is a living thing, an active agent with its moving power within itself, extracting its food from the rays of the sun, the atmosphere, and the air in the earth around its roots, with a very small portion from the soil. It must contain a chemical laboratory, for it analyzes the air and uses chiefly oxygen. How beautiful, that the plant has power to form such beautiful

leaves, flowers and fruits. Its language is by signs; when thirsty, it tells us; when hungry and starving with coarse and unsavory food, it tells us by its feeble and sickly appearance. This coarse soil should be worked over, and finely pulverized, and mixed a little with manure to assist its chemical apparatus.

Let us give Him the praise who created all things, and clothed this earth in its beautiful green, and causes each plant, flower and fruit to grow. Although we cannot fully comprehend the life and moving power of growth, we can understand that no plant dies without a cause; like human life and disease, we cannot remedy all defects and save the life of all, but these plants are given to us, and we know their nature in part, and can assist their nature, health and growth by supplying them with proper food and protection for their health and comfort.

And again at the society's meeting in January, 1876, he said:

In my boyhood I loved a tree, and used to stray alone into the wild-wood among its most darkened recesses, where the moss on rock and tree was the thickest and longest, and where the beech, the birch, the rough hemlock, the noble pine, and the symmetrical spruce, towered the highest. My love for the wildwood seemed inherent, and I soon knew every tree by name; and the lessons I read from them were more impressed on my mind than those I learned from the school books. And almost equally I loved the noble sugar maples I helped my father and brothers plant by the roadsides. And the venerable elms, giving record of plantings of a former generation, were equally objects of interest and study. And the sugar maple, and the elm, I am glad to find, are about equally thrifty and beautiful in our broad prairie state.

Turning to the practical side of the subject, we are too careless in handling these trees when we take them from the woods for transplanting around our homes. We cut the roots too close, and abuse them in such a general way that many of them cannot help dying. An animal may live when wounded and lacerated, but it is bad policy to do it. Let us keep in mind that a tree is a living thing, and must be treated as such; every root and every branch is essential to its life and growth. In transplanting we necessarily deprive the tree of many roots, even when the work is well done. As a remedy to offset this loss of roots, the top and branches should be cut to correspond.

Mr. Foster presented to the society in those years ten or more papers on trees, dwelling on the qualities of the different species, their desirability, usefulness, etc. He was disturbed by the destruction of the natural forests. He noted the high and low tides of the Mississippi at Muscatine and predicted with prophetic vision the dangers awaiting the country if the destruction went on. He was among the earliest conservationists of Iowa.

Mr. Foster is thus described in the Muscatine County History, 1911, edited by Irving B. Richman:

He figured largely in Muscatine in the Agricultural Society, the County Grange, and the Farmers Alliance. He was a great moral force. His name is well known throughout the state, but greater than all else is his fame as a western pioneer. His views on slavery, temperance, court abuses, monopolies, and other wrongs of the day were forceful and always right. He early became a member of the Congregational church.¹⁴

The same history quoted above says of Mr. Foster that he was a New Englander, and the "best sample of the Yankee ever seen in this section, always outspoken, and ready to share anything for the public good, and was always found at the head of all important public improvements."¹⁵

Mr. Foster was not able to attend the meetings of the State Horticultural Society which met in Des Moines January 19 to 22, 1868, but had forwarded to the secretary two papers to be read. His death occurred on January 21, the day before the adjournment of the sessions, and the announcement produced a profound impression. Several of the members gave expression of their sentiments concerning him. Hon. J. B. Grinnell, then at the height of his notable career, spoke as follows:

Our lamented friend and associate was the first to take me by the hand when I entered the state. From his grounds I obtained the first trees and plants put out on the new prairie home at Grinnell. His name was a household word with all readers of the Industrial Press, and with those in the habit of attending conventions looking to industrial progress in the West. Before the idea of industrial colleges had taken shape and form in the minds of our people Suel Foster was writing and talking of the need of such training. He was the head and front of the first moves in founding the Agricultural College of our state, and was chairman of its first board of trustees. He was an ex-president of this society and an honored director of its work for many years. In industrial progress of every kind and class he has been a lecturer without pay, and a fearless expounder of the right irrespective of party or public favor. I have visited him at his beautiful home, slept under his hospitable roof, plucked clusters of luscious fruits from his vines, and we have bowed our heads together in grief as death had invaded our families. Truly I feel impressed with a personal sorrow. Unitedly the members of this society will cherish his memory as the clear-headed leader for half a century, who always worked with might and main for the true, the beautiful, and the good in our home surroundings, and our social and political life.¹⁶

¹⁴*History Muscatine Co.*, S. J. Clarke Publishing Co., 1911, Irving B. Richman, Ed., Vol. 1, p. 204.

¹⁵*Ibid.*, p. 421.

¹⁶*Transactions Ia. State Hortic. Soc.* for 1885, p. 205.

Henry W. Lathrop, former editor, historical writer, and prominent citizen of Iowa City, said:

Brother Foster was truly the father of this society, and the father of our Agricultural College. To many of us whose heads are now silvered with gray, he imparted lessons from his ripe experience when we were making our first attempts at home making on the prairies. In the eastern part of the state he has been looked up to as an oracle. His hobbies he believed in with an earnestness which was a part of his being. Often we thought him wrong, but time and development usually proved him in the right. He came to our state and was established as a leader in 1836. For a full half century he has been the head and front of many of the most important moves for the development of the state of his adoption. Long prior to the advent of railways he helped pry the old stage coaches from the mud in attending conventions and meetings where a few pioneers got together to talk of the fruits, the trees, the flowers, the affairs of the farm, or of education, morals, or religion. Truly it will be said of him by thousands outside of this society, as a leader he was without guile, who was always found in the advance ranks of the army of progress.¹⁷

The aged Adonijah S. Welch, who had only a few years before closed his notable career as the first president of Iowa State Agricultural College, gave this tribute:

Very briefly I must add my mite, but words fail to express just what we would wish to say of the life and works of such a man as Suel Foster. I have believed that I knew him well as an associate worker in our college organization, as a worker in our early farmers' institutes, as a leader in your society, and as a promoter of every movement which had in view the development of our homes, or our social and material interests, as builders of a new State on the "unshorn prairies" of Iowa. He was a pioneer leader when the West was without form and void. That his work has been well done we can all unite in believing.¹⁸

Prof. J. L. Budd, noted horticulturist, then at the head of the Horticultural and Forestry Department at Iowa State Agricultural College, and also secretary of the State Horticultural Society, spoke as follows:

When a boy in New York I first became acquainted with the name of Suel Foster from his frequent items in the old *Albany Cultivator*. When I first came West he took me by the hand in the meetings of the old Northwest Horticultural Society, and encouraged me to aid in the good work of adapting the fruits, the trees, the shrubs and flowers to

¹⁷*Ibid.*, p. 206.

¹⁸*Ibid.*, p. 206.

the boundless prairies. His tendency to encourage young men has not been overrated here. It was a part of the daily work of his life. In my old home, in Benton County, he often visited me, and to a greater extent than was exercised by any one man he molded and shaped my life work. When visiting with him at his home, fifteen years ago, he even urged the desirability of investigating the fruits from the home of the Oldenburg, for the benefit of the parts of the Northwest where only the crabs could be grown.

His last work seems to have been for the society. The director's report, and the paper on "Forestry," were forwarded by Mrs. Foster, in incomplete form; and the direction of his last thoughts is indicated by the fact that he requested Mrs. Foster to forward the reports and to state some facts in regard to a pail made from catalpa wood, which he had donated to the museum of the Horticultural Department at the College.¹⁹

The funeral of Mr. Foster at Muscatine was very largely attended. One of the impressive features was the large attendance of old settlers who marched to the church in a body, and whose members filled nearly an entire row of pews from the pulpit to the door. At a meeting of the Old Settlers' Society, held the day after his death, in the report of a committee appointed to present suitable resolutions appears the following:

His presence, his activity, his energy will be missed in every good work. Who will fill the void occasioned by his absence? Time alone can answer the question. Feeling that his death is not only a private but a public calamity as well, we must not, while recording his public, omit to mention his private virtues.

He was a religious man.

He was a punctual man.

He was a faithful man.

He was an honest man.

He obeyed his highest convictions in all things.

He was a model man in his domestic relations.

He was unselfish, and spent much of his time and energy in promoting the public interest, not only of his own town and county, but of the state, and especially were his labors conspicuous in the agricultural, horticultural and educational interests of the state.

Such was the estimate of the character of Mr. Foster by his neighbors, some of whom had known him for almost half a century.²⁰

¹⁹*Ibid.*, p. 208.

²⁰*Ibid.*, pp. 209-10.

AN ORIGINAL STUDY OF MESQUAKIE (FOX) LIFE

V

[Continued from Vol. XX, No. 2, October, 1935, issue of the ANNALS]

Friday evening, August 31, 1928.

Mr. Harlan: My friends, we are going to have a little bit of dilemma by the circumstance of George Young Bear not being at the party just at this time. In our talks with the Mesquakies, and the making of a record of their utterances, we hope to make a contribution to the study of Iowa Indian life, and it is not possible to get at what I want in the interpreter's absence. We will, however, benefit from Dr. Gilmore's information, which comes from other tribes than the Mesquakie. As between the woodland type and the prairie type, their margins meet right here in Iowa. Early American history of Indians had to do with only the woodland tribes. The entire literature was of those Indians who lived in the woods. The last seventy-five years of history has been more of the plains Indians. So the entire Indian history of our state is perhaps more interesting than that of any other state, because of the fact that the two cultures met here on this ground. The tepee is evidence of plains Indians in Iowa, as the wickiup is of the woodland. . . . Of all the great number of woodland tribes our own friends, the Mesquakies, are the best specimens, and knowing as we do that they are the best of friends of white men, you teachers should teach, as you yourselves are now being taught by the Sac and Fox nation. It is the best available for your study. Listening to the language of these men, Young Bear 62, Jim Poweshiek 74, through George's interpretation, is as if we were talking to some Indian seventy-five years ago. It is impossible to ignore this source through which we have learned directly certain phases of their life.

Last night and all nights we have had almost a blessed time learning, in this manner, of the elemental things in Indian life which I have never seen, and Dr. Gilmore never saw in books. Among the things in life that Dr. Gilmore commented on last

evening was the enjoyment of all Indian tribes and families of music. We had an entire evening with the flute, and one or two songs. We are going to undertake to have some more of this flute music, and perhaps some other. Until these meetings began we have never had a record made that could be put into print. But from now on, aiming to co-operate with the teachers of Indian life in the Des Moines schools, and being so helpless in supplying what is needed, we believed it would be practicable and profitable to induce our Indian friends to come with us into a conference—they would say a council. If you go back seventy-five or eighty years, they would have had a talk under conditions resembling ours. They would have had a talk together, or a council, by the hour, and would have sat around the fire, taking turns in exchanging thought. So, notwithstanding the damp grass and mosquitoes and the other things that you would not have in a church, you should take advantage tonight of the opportunity you have, in spite of the discomfort you are under. If this shall be regarded a success, in adducing information you need, it may be used next year and all the years to your benefit and the benefit of ourselves and the Mesquakie tribe.

(George arrives and interprets.)

I wish to have Young Bear and Jim understand all that we say. That was true in their councils—nothing was said that all did not understand. So in these talks and queries I have always tried to have George interpret them, so if there is anything in it that would call for a query on their part we would have the full benefit of all that they are interested in, and so now, let me tell Young Bear that you gave us the best insight into your thought of fundamental things of life, so that it seemed to me, we have been in an entirely different world of understanding. We alluded to death—death brings such tremendous changes, not alone in the physical, but domestic sense. If tonight I should pass out of life, tomorrow our courts would take possession, in my place, of whatever property I might have, pay my debts, have a man appointed as a guardian of my children, provide for their education if I had money enough left, until they grew to be full men and women—called guardianship. Now what would happen in your life in the practice of the Mesquakie tribe, with regard to those who still remain, so they will not come to

want or disadvantage? If you will give to us as fully as you feel you can, your ancient way and the present way.

Young Bear: The customs as we follow are very hard to explain. I cannot tell the exact rites that we follow. However, I know that when a life ends we do not think of death—but it is only the end of an earthly life. All life still lives, and when a member of a family passes away, then it becomes the duty of the relatives to follow the ancient ceremony that we have always followed and thought very sacred. We reverence those customs and rites and we do not tell to most any one. However, we explain that the Great Spirit hears the prayers we make and the ceremonies we follow, and the Spirit is pleased and he gives the blessing to those who live, and so the teachings are followed carefully from generation to generation. However, of recent years our old people are passing away, and many of these ceremonies are passing along with them. This evening we are very glad to see so many of you. I wish there was some way so I could see the faces of each one. In ancient times when there was a council or talk a bonfire was made. The faces of all present were seen, that we may tell that they are interested—paying attention. I wish there were three times as many of us here this evening then the meeting would be very interesting to us and to you. We could also ask questions and you could ask questions of us. However, I want to leave this thought to every one of you, that is the Indians believe that life is one of the sacred things, and we cherish that, and we reverence our teachings. The Great Spirit wills the rites that we have. It is the will of the Great Spirit that we follow these customs, for it is from the spirit of prayer that we might receive a blessing, and so when any one of our loved ones passes away we feel sorrow. Tears come to our eyes and we pray for the Great Spirit that he may take unto his home the life that has just left.

From the very beginning the Indians have taught each other to love and respect—honor every one, no matter who they may be. They may be of other races, they may be strangers, but they are our brothers. And so when an Indian life ends, no matter if it is our own relative or no relative, we should regard the person as our own relative—we should all feel sorry. Tears should come to our eyes, because the love that is taught us is in

every one. All human beings have that, and they all know some one loved the one that has just passed away, and we should share his sorrow.

When one member of a family has passed away the relatives want to remember and keep within themselves—within the family—some one to take the place of the one who has passed away, and so it is up to them to choose any one of the tribe—to adopt some one to take the place of the one who passed away. So they would collect the things that they valued, the garments, the finery of every kind, and then there was called forth the whole tribe to come together, and they cooked up food and they gave a feast to the whole tribe, and then made known whom they have chosen, and then they explain that since they have loved the one who passed away, the person who takes his place must have the same love, will enjoy the same love that their relative had, and he should feel free to be one of their family, and to come to their lodge as long as he lives, and so this custom is followed at the feast. After the feast the games are played—the very same games that their relative had played during his life.

It is not only the custom in this tribe but in all tribes they follow this custom, and at the feast they would call forth an old man to give a talk and to urge every one to enter into the spirit of these games so that the spirit may be happy on his way, that his relatives were happy when he left.

And so this is the end. I have explained in brief the customs that we followed. Of course, Mr. Harlan being a friend of ours, and we have known him for a long time, he asks us questions at times that our own people would not ask each other, but we know and understand and we mostly try to explain to each other the things that we follow, then in that way we come together in a common understanding. These customs—these things that I have spoken—are not freely talked about among our own people, because when they do it brings back the memory of the ones we loved who have passed away and left us on this earth. It brings us sorrow and heavy hearts, and so we do not talk about this. Since Mr. Harlan is a friend of ours is why we explain in brief these things.

Mr. Harlan: I want to say to Young Bear that these "friends of ours here, would not ask that the sacred and the secret things

be explained. Some of us also belong to some church, or lodge, and we know that you belong to our church or our lodge, and no one ever wants secrets laid bare. I thought you might give the legal relation after death. As you were good enough and thought me a good enough friend to let me know when your father was buried, and then in a few years, when your own mother was laid away, and I went there to see those two burials, I felt a grief as great as I do when I go to the funeral of my cousin or my other friends—I know in my heart that white folks would like to know and feel what you tonight have said. For that reason, and only that, I asked you, and you so graciously gave us this brief information. I want to thank you in behalf of this party, and especially myself.

Then I want to go a little farther, and before we ask Dr. Gilmore about this same matter in the other tribes, I want to know if you would care if I were to try to explain what we understand is meant by games in connection with the death of a person. May I go on and explain what it looks to me like, and then let me see if I have it right or have it wrong?

We, in our way, if we lose some one, are sad about it, and we put on black clothing, just to show that we still grieve. Then after the passage of time we take that black clothing off, and we put on the same kind of clothing that every one else wears, so we go back to the old times and try to forget the grief. In your way you are not to keep on grieving after you have this beautiful adoption feast, and you return to your old methods and advise each one to pursue the happy course, including the games played, instead of remaining to himself, and continuing so much in that gloom and grief which is brought about by the loss of our friends. It is that part of your life and ours that I wish to mention.

The present time in the life of every one is just one part of history. The customs of the white people today in a hundred years from now will be just as interesting and just as important as the customs of our great grandparents one hundred years ago, so in our talks with our Indian friends it is to compare the present time and the ancient time, for if we make a record, all will understand, as the time in the future comes to mark today as one historical period.

There is another consideration that to me is the most interesting Indians have and the white people do not have, but Young Bear would, or would not ask us, in accordance with what he feels is justice to his own people, and courteous to us. George, please ask your father what was meant in your talk among you by two words that sound to me like Oskosh and Kisko. What is that, as related to a ball game, or lacrosse game? How does it come about in your way of living?

Young Bear: This is indeed hard for me to explain, because I do not know whether the white people have that custom or not. All I have heard the white people say that they are Democrats or Republicans. Of course I do not understand that. However, I will try to explain these two divisions that we have. There was constant rivalry between these two divisions. If a young man is married and if he himself belongs to Ki sko division, then his first born is O ska sha. Black paint is the symbol of the O ska sha and the white paint is the other division symbol, so we say the "black and white." And thereafter his next child—the first is O ska sha, then the second Ki sko, and so long as they live they belong to these divisions to which they were born. In every family it is so. In everything they are opposites or rivals. When these young men go out to battle there is a rival feeling between these two divisions to see who can be the bravest or the best fighters, or the best hunters. They want to see which side is the best.

Among the young men they rival each other at the lacrosse game. The black and the white would get up a game of lacrosse, and then every one—each one of the tribe—would show through the symbol whether they belong to the white or the black by painting their faces and through this every one could tell to which division they belonged, and so at the lacrosse games these young men would try to see who was the best and then after the game was over there was a great deal of joking done about the victorious and the vanquished. In fact, they are constantly trying to show the other who is the best in everything—even when it comes to eating—they want to see who can eat the most, just like I and Mr. Harlan—we always see who can eat the most.

And so this is the custom that they followed. They are rivals

and they are rivals as long as they live, even though they be brothers. They are rivals in games—in fact, everything. The members of the Ki sko division have a white symbol and to show this they paint themselves white, and to get this white paint they get it from the soil, the alkali, and the other division, the black, take charcoal and use that for their paint.

Mr. Harlan: If a young man who belongs to the black party has a son, he, then, belongs to the white, and there is no jealousy or anything of that kind. They would naturally for a life time be rivals. Suppose the next baby were a girl. Will she come into the division the same way?

Young Bear: If the father belongs to the Ki sko division, his son naturally belongs to the O ska sha, and if the second child is a girl she belongs to the Ki sko division. No matter whether it be a boy or a girl, they take that division just as they are born, whether boy or girl, because the women would also show their symbol, the division they belong to, at these games, and they would encourage the same division they belong to. Of course there is no jealousy or hard feelings created from these divisions. It is just through encouraging the people to do things the best they know how, no matter what it is.

Mr. Harlan: In the old time, did the girls play lacrosse?

(George interprets Mr. Harlan's question, Jim speaks to Young Bear, Young Bear answers, and George interprets.) To my knowledge the girls never played lacrosse, and our old people have never told us that they ever did, and so maybe they never did play lacrosse. However, the women folks have games of their own. One is where there are two of the balls tied together, and they have sticks, and it is somewhat like lacrosse, but it is not the lacrosse—the game that they play.

Mr. Harlan: Do the girls still play this game you speak of?

Young Bear: Sometimes. At the adoption feasts, if the woman who is being remembered—who died and left these relatives—had been a player, and then this game takes place at the adoption feast.

Mr. Harlan: Could we get a description of that game a little better than we have now, so we can understand it better?

Dr. Gilmore: I have a description of that game written out.

Mr. Harlan: I want to verify it.

Young Bear: I cannot explain the details or exactly as the games are played, because at these games I am always a spectator, therefore I do not know the signals of the game. Of course, there are some signals, some plans that they follow in order to get the best of their opponents. These two divisions play against each other among the girls. They have goals at some distance. One belongs to one division and the other to the other, and at the center of the field these balls are thrown up in the air, and they scramble for it. Of course the plans they follow I do not know, but the victorious would carry their ball through the goal. The number of players that play this game is as many as they can get. Of course, sometimes there are few, but there must be equal numbers on each side.

Sometimes there may be an argument between the opposite divisions among the old people just before the game, or there would be a lot of enthusiasm between the two divisions among the old people. There would be an argument—so and so—this side has better girls than the other side—better players—so they bet, and the way they bet is by giving up some of their best garments, such as blankets, leggings, moccasins, and so forth. The leaders of the two divisions are chosen to carry a stick, and they go through the whole village to each member of the tribe. [Invitations.]

Mr. Harlan: We have probably thirty words, names of our counties and towns and rivers and lakes, derived from the Indian language. Some twenty that are from the Mesquakie, and while we cannot make a record of them without a phonograph, we can hear the correct pronunciation of them and the origin of them, and so, as soon as we finish this game and have the pleasure of Dr. Gilmore's comments, I want to get the pronunciation of the Indian names with which you are familiar, and the rehearsal of the correct pronunciation.

Young Bear: So the leaders of these two divisions are chosen to take a long pole, and two men carry it on their shoulders and go through the whole village. At each lodge the members of the division that belong would take a blanket, or other things that they value, and they would hang it across these poles until these two men would gather enough to have a game.

Mr. Harlan: Would it be all right to pick an even number

on each side from these girls here and show them how to play this game?

Young Bear: Yes. You mean they have got to be of equal number?

Mr. Harlan: I believe we will send two men around the village Sunday and see if we can get enough stuff to get up a game. Now, this is almost entirely new to me and must be to you, and it indicates one of two classes of games which Dr. Gilmore knows, and it raises in my mind a question whether many, many things that are forgotten which cannot be laid to any process of civilization, may not yet be obtained that were used for games or ceremonies or something of that sort, and which indicate how much is lost to the race through our not learning the arts in the different ones of the tribes and races. And so I highly appreciate this explanation of this one of many games, and if George will explain that to his father, we will ask Dr. Gilmore to give us his experience and his views.

Young Bear: In the old times these games were the most favorite. The young men aspired to become a great class, and also all of the girls, and so sometimes when these games are played, not only between the divisions, but between tribes. A challenge is sent to a neighboring tribe, and then they would pick out their very best players, and then these two divisions get together, and they would pick out their best players to represent a tribe and these two tribes would meet. One tribe would have fifty boys, and the other the same number—or it might be one hundred players on each side, and they pick out a field, perhaps two miles long and then the betting is done between the two tribes.

When these games take place the old men members of each tribe would get on their horses and then they get on a side line and encourage these boys to play the game fair. It is a disgrace for any one to try to hold their opponents to be unfair—to be rough, or to cheat in any way. So it was the duty of these old men to get on their ponies and to watch their young men while they are playing the game, and these members of the opposite tribes do the same thing on each side, and so the game is played fair. Of course this is done also between the divisions within a tribe and the games are played. I and Jim have taken part in

many of these games. Of course this is all I will say. Of course Jim can relate some of the big games that we have played.

Mr. Harlan: What is the name of the women's game?

Young Bear: Ko na no i wa ki.

Mr. Harlan: What does it mean?

Young Bear: It means just that. It is one Indian name that I cannot translate. There is no English name for it.

Mr. Harlan: I want to ask you then, to hear Dr. Gilmore—but I believe that before we do I will comply with Young Bear's complaint when he first began, and get your explanation. When I asked him to sit in this light he said, "I don't like to—I want to see the women." The object I had the first evening, as we sat here facing this lantern, it sort of blinded us, and we just put it on Young Bear, and as he suggests a bonfire I am going to have one tomorrow evening, but I am going to ask Dr. Gilmore to sit over here in the light now.

Dr. Gilmore: I no like it either.

Mr. Harlan: He likes to see the women, too.

Dr. Gilmore: The name of that game he said there is no English equivalent for. Of course there is not, because we do not have the game, so we do not know the name for it in English. It is just the same as a great many other things that we have acquired from the Indians. We have had to acquire the name along with it. The name of this form of dwelling we get from the Mesquakie language—there is nothing English for it. The mat covered dwelling is a wickiup. The tepee is different. That name belongs to another tribe. Both these words mean dwelling in English. When the word tepee is used it means a covered tent, and wickiup means this other kind of a dwelling, covered with matting. And a number of articles of food we have derived from different Indian tribes. The word pemmican is derived from the Chippewas. Pemmican is made of pounded dried meat, with dried fruit pounded in with it. If we had derived the commodity from some other tribe we would have had some other name. If we had been acquainted with the Dakotah before we were acquainted with the Chippewas we would have had the Dakotah name.

I do not know what took place earlier in the evening, but just as I arrived you were talking about the two divisions for all

social purposes, and that is just the dividing of the tribe for rivalry in games and all that, just as we have rivalry in college sports, and the badges he spoke of are like the colors on the insignia of the colleges, when they play college games. But I do not know any division in any of the old tribes I am acquainted with. Indians carry on games just as the white men. In all the tribes that I know there have been other means of belonging to teams of rivalry in achievement. There would be this division in the tribes. It would naturally be understood they might rival each other in games, just as these two parties are formed for that purpose. And the men, as he said—of course there is the rivalry between representatives of different tribes when tribes come together. So, as he was telling of that, I was thinking of that broad prairie on the other side of the Mississippi River—Prairie du Chien. That was a meeting place for tribes 103 years ago. A great meeting was held there for the making of peace and the establishment of boundaries and coming to an agreement under the auspices of the United States government, and I can imagine the games which went on on that long prairie at the confluence of those two rivers. I do not know how the name Prairie du Chien came, but I can fancy that it came about in this way—that these delegates from the many different tribes coming there, their dogs being strange to each other, made a great deal of commotion, and the French trappers—trappers for the French fur companies—probably called it the Prairie du Chien for that reason, because there were so many dogs there that made themselves noticeable by the clamoring. I am getting away from the subject of games, but he described one of the girls' games, a game in which two balls are fastened together by a thong, two balls about as large as a fist. Sometimes they are pear shaped. The Mesquakies have two pear shaped. Among the tribes of the north they are joined by a thong, and they use a curved stick about as long as the arm. It would be a foul to touch the ball with the hand. It was put in play in the middle of the long play ground. The two parties are opposite, with a goal at each end. The party at that end will try to pass the ball through the goal at the other end. You can imagine what a spirited game that would be, with this ball taking all kinds of poppers, and they have to touch it with this curved stick. Of course the ball would come in all directions and the girls would

have to catch it on their stick by that thong. You can see how very good a game that would be—something like basket ball, something like tennis. There are many other good games, but I was interested to hear him say that but a few of the Mesquakies can play this now. I do not know any of the young women or women under middle age—that is to say, none of the women who have been to our school—who know how to play this game, and in some of these tribes these games have been good for fifty years, and now the children are taken from their homes early, to school, and there they are supervised in their games. I do not know why it is that they are not allowed to play their own games. The very essence and spirit of play is spontaneity, but at the schools they are taught games as well as they are taught arithmetic. They are supervised in all of their studies, and little children are taught "London Bridge Is Falling Down." But they are taught these games, so that they do not even have their own games at school, so when they go home, grown up, women and men, they have never learned their own native games. The Bureau of Indian Affairs has put out two pamphlets on games for Indian schools, and there all these old games that we brought with us from England, and while they may have some meaning to us, they are not of interest to the native American. And so it is labor for these Indian children to learn to play games, as it is labor to learn to read and write. I do not know why that is, but it is the system that has been used. They want to take away from them, not only everything of the culture, but also their games. Everything of the Indian is bad, and everything of the white man is good. We are not perfect, and we are just as imperfect as any other people.

The playing of games at the meetings of the tribes I can imagine. It is very much like the great market places on the steppes of Russia. And so this was the market place of the tribes on all this middle region of North America, and yet this great market season—this trading of commodities—there would also be social times, that of games, feasting, etc. There is a beautiful flower blooming now and a little earlier than this—the Kansas gay feather—or the blazing star, which blooms all over this prairie. When the tribes see this flower beginning to bloom they associate it with the roasting ears, the new corn being in

the stage for eating, and so when they saw this flower they said, "Now corn along the Missouri will be ready for eating, we will go down and visit them, they will feast us on green corn." Then the tribes farther up along the Missouri—the western Dakotas and farther up in that region—they would notice the flower, and so they would go and visit their friends—also to interchange commodities. And not only intertribal commerce of commodities, but also of ideas. The different tribes met there and their interpreters would serve to give the ideas. It was not only by spoken language, but under such conditions as they grew gradually—most likely it was gradual—the sign language among all these tribes, so that those who learned that sign language would communicate with each other, no matter if they did not know a word of their language. This sign language was of ideas and not of sounds. So, making signs with their hands, they could converse and talk about all manner of things without a sound, because their spoken language differed very greatly. But this was a device that was worked out among these tribes to aid in intercommunication of ideas. It was something like the system of writing of the Chinese, which is a sign language by marks on papers and not an alphabetical language of writing recitation of sounds. The Chinese writing, then, is a sign language which can be read by all the other nations of that region. So these people had worked out here in the prairies means of communication by means of ideas and not of sounds.

Mr. Harlan: I could stay here until this time tomorrow and have you continue, and I believe the others could, and our Indian friends tell us that is the way they do. But if you have anything further that you care to say now we would like to hear it.

Dr. Gilmore: Perhaps some one has some particular question. (George asked about the death customs.)

Mr. Harlan: Dr. Gilmore suggests that we will have a talk about that tomorrow, then he will give you what he can about that. As you yourself said, it is complicated and hard to explain.

Let us go for a moment, if we can, to Iowa words derived from the Mesquakie language, with a view to getting the Mesquakie pronunciation of them. Who in our party remembers a word that comes from the Mesquakie language?

(Some one suggested Wapsipinicon.)

Young Bear pronounced it—Wa bi si be ni ka ni Si bo wi.

Mr. Harlan: What does it mean in your language? What does it get its name from?

Young Bear: Wa bi si be ni.

Mr. Harlan: Now, may we have George describe the plant? Does it have a flower or root?

George: It has just a root—not a round stem—a long stem, and one leaf—three points. Grows in the swamp.

Mr. Harlan: Dr. Gilmore will give you the name of the plant.

Dr. Gilmore: It is the arrow leaf—called wau pe to, and that name has got into our common word. It is a tuber, which is good for food.

Mr. Harlan: Has the plant any use?

George: Young Bear just explained that in the old days their people used to go to that river, and that was the only place they could find that root, and they used it for food, and that river is known by the name of that plant.

Mr. Harlan: How is it made into food, cooked, or used in its raw state?

George: It was cooked.

Dr. Gilmore: The botanical name of that plant is sagittaria. It is a three-petal white flower, and arrow-shaped leaf. It is cooked by all the tribes wherever it grows.

Mr. Harlan: Who has another Mesquakie name?

(Some one suggested Maquoketa.)

Young Bear pronounced—Ma quo ke ta.

Mr. Harlan: What does it mean?

Young Bear: Along that region in the old times the bears were numerous, and so when their people wanted a bear they knew where to find it—they go along that region.

Mr. Harlan: What is the word for bear?

Young Bear: Ma qua.

Mr. Harlan: What does ke ta mean?

(Young Bear speaks—Jim speaks to Young Bear. George interprets.) It is just as he said. In ancient times the only place that they could find the bear in abundance was along that region, therefore that stream was known by that name. It was a name that they applied. Of course, it has not any meaning. They all understood it was a bear region. Therefore they get

the name. The last name only means "here." The whole word is "bear here."

Mr. Harlan: We could go on through the twenty-five or thirty words. Then if you wish to have further and even more interesting information, we could pick a word that means an animal, for instance, the Raccoon River, which these Indians have a name for, and go over that with them. Let us get one of these, say the Skunk River. What is your word for Skunk River?

Young Bear: She ka qui Si bo wi.

Mr. Harlan: What is the word for Beaver Creek?

Young Bear: Hā me qua.

Jim: Ha me qui Si bo e i.¹

Mr. Harlan: Is the word Chicago, or Chicago River a Mesquakie word?

Young Bear: In the old times when the Indians would meet they would ask each other "Where are you going?" Then of course if the party asked was going out to look for wild onions he would reply "she ka ko"—picking wild onions. In the old time that was the only place they could find wild onions, and the other word, she ka qua, means skunk. Of course nowadays women wear those around their collars.

Mr. Harlan: We want to know about the situation of Chicago. It was suitable place for the growth of the wild onion. We have heard also how nearly alike the two words sound, and can sense, perhaps, why the names are confused, from both being odorous.

Dr. Gilmore: Whether the name of wild onion and the name of the skunk are related, whether it is a comparison of the odors, does the name of the animal and the name of the plant sound alike because of their comparison of the odor of the two?

Mr. Harlan: Do you get the question, George?

Young Bear: The two names are entirely different, they are pronounced differently. To a stranger they might almost sound the same, but they sound different to us.

Mr. Harlan: I believe we have gone about as far with this as we can without getting rather lost in it, but I feel it would be a great thing if Dr. Gilmore and George Young Bear would get together and work this out.

¹The reader will notice that the spelling of the word "Ha me qua," which means beaver, is changed to "Ha me qui" when united to "Si bo e i" to make the word Beaver Creek, the "a" at its termination becoming an "i".

Mr. Harlan: Ask Jim if he will play another song, different from any he has had?

Dr. Gilmore suggests that Jim might explain that the flute is always used for sentiment and not other kinds of music, but always sentimental music—that is, love melodies. The first evening we had a song that Poweshiek played and sang, and evening before last a different one, that he sang only and didn't play, and whatever he does choose—I guess he will play, and George will interpret what Jim says the song is about.

(Jim speaks, George replies in Indian.)

Jim plays.

Mr. Harlan: What does that mean? Can it be sung?

Jim sings.

Mr. Harlan: Now, can we know what it means?

Jim: The song tells of a boy and a maid. They were very much in love. Once upon a time the whole tribe were out on a hunting expedition, and at each camp, wherever they might get, they make their village, and of course they are in a strange country and strange territory. They may be among enemies, and so it is the duty of their chief to call together in council their scouts, and they make these scouts go out into the wilderness and to do the scout duty, and if they see a sign of the enemy, to report to their village. And so it is the duty of this young man to do the scout duty, and the scouts when they are on duty would be gone from the village for many moons, and they are out in the midst in danger from hunger, from hardships, from the elements, and from their enemies. They had to encounter a lot of dangers, and they do not know whether they will ever come back to the village, whether they will ever come back to their loved ones, and when this young man was about to leave his sweetheart he became very sad and heavy hearted. They are all very sad—they do not know whether they will ever see each other again. The partings were very sad. With tears in his eyes this young man went out to do scout duty and he was gone for many moons. Eventually the time came for him to be relieved, and when he found out that he received a message he hastened back to the village. He traveled as fast as he could, for he was glad. And all this time he had been thinking of the sweetheart he left behind. And so on his way, being very

tired and exhausted from travel, he came upon a brook, and he wanted to refresh himself, and as he knelt down on the sand on the edge and there he saw a girl's moccasin tracks, and since he was all this time thinking of meeting his sweetheart, naturally the moccasin tracks that he saw made him think of his sweetheart, and so the song. The title of the song is "The Moccasin Track Song."

Mr. Harlan: Tomorrow evening if we can have this Iowa question I would like to have it. I have some idea that our state was named for the Ioway tribe. But the Mesquakies have a sound in their speech that may have something to do with the naming of it, so tomorrow evening I would like to do something toward developing that idea.

ICARIANS AT NAUVOO

A general meeting of the citizens of Nauvoo was held at the Icarian House on the 6th inst., to whom M. Cabet, the principal of a society of French known as Icarians, delivered an address. After which the meeting passed resolutions complimentary to the French, welcoming them to our land. To these resolutions Mr. Cabet responded, expressing the thanks of his people to the citizens. He said they had "chosen this country as the land of the free, and determined to submit to its laws. If any one should say that the society is contrary to the laws of God, he would be mistaken. We are christians. The gospel is our law. Our community is founded not only on fraternity, equality, and liberality, but also upon morality and temperance, on marriage and family relations, on education and industry, on peace and respect to the laws, and we shall always pray for the prosperity of the great and powerful American Republic." It seems from this annunciation of the principles on which the society is founded, that the Icarians have been injuriously slandered in some quarters.—*The Iowa Star* (Fort Des Moines), October 12, 1849. (In the Newspaper Division of the Historical, Memorial and Art Department of Iowa.)

LETTER FROM HON. DELAZON SMITH¹

FACTS INTERESTING TO ALL PERSONS IN THE STATES WHO CON-
TEMPLATE IMMIGRATING TO OREGON BY THE OVERLAND
ROUTE; JUDICIOUS OUTFIT; TIMELY HINTS;
TIME OF STARTING, &c.

Albany; Linn Co., O. T. [Oregon Ty.]
November 23, 1852.

Friend Waterman: Dear Sir:—Before leaving Iowa in the month of April last, I promised several newspaper editors that I would write them a description of Oregon, and the more important particulars and incidents of my journey. Perhaps an hundred persons earnestly solicited the same favor at my hands. And, inasmuch as ere this will reach the States the time will arrive when all those who contemplate coming to Oregon the ensuing season, will find it expedient to set about a preparation, I will begin about that which most concerns them now, and which is of the very first importance.

First, then, as it respects an outfit for the overland journey from the Missouri river² to Oregon. And first, as to the kind of team. Gen. Lane, the Hon. Mr. Thurston (now deceased) and other gentlemen of much distinction, as well as nine-tenths of those immigrants of former years, whose letters to their friends in the United States, have found their way into the newspapers, recommend the use of oxen. They have invariably represented them as altogether the most safe, sure and reliable, and, in the outcome, as quite as speedy. Now, whatever may have been the experience of those gentlemen, or of others who concur with them, in crossing the plains in former years, my own, and I am sure, that a very large majority of this years immigration, is, that oxen are the very last kind of a team to be preferred! They may, and doubtless have, done much better in years past than they did in the present. And it is unquestionably true that they might continue to perform the journey with certainty and satisfaction in those years when the immigration is very small. And even then either mules or horses are to be preferred.

¹This letter is copied from the *Des Moines Courier*, of March 10, 1853. The *Des Moines Courier* was published at Ottumwa, Iowa. Its name was changed to *Ottumwa Courier* in 1857. The writer, Delazon Smith, was born in Shenango Co., N. Y., October 5, 1816, a graduate of Oberlin College in 1837, admitted to the bar, in the newspaper business in New York and Ohio for a few years, special U. S. commissioner to Quito, Ecuador, in 1842-43, removed to Van Buren County, Iowa, in 1846, converted under the ministry of Henry Clay Dean, pastor of the Methodist church a short time at Keosauqua, removed to Oregon in 1852, and was a member of the State Constitutional Convention in 1857. On the admission of Oregon as a state he was elected as a Democrat to the U. S. Senate from February 14 to March 3, 1856, an unsuccessful candidate for re-election, unsuccessful candidate for Democratic presidential elector in 1860, died in Portland, Oregon, November 19, 1860, and was interred in the City Cemetery, Albany, Oregon.

²We follow the style of capitalizing, etc., as used in the *Courier*.

I would thus classify: 1st, mules; 2d, horses; 3d, oxen. The present season I judge there were 50,000 persons on the road bound for Oregon and California; about 30,000 for the latter place and the remaining 20,000 for Oregon. Independent of loose stock, there were, probably, on the main route, before the separation of the Oregon and California roads, 100,000 animals in the yoke and under the harness. Of the whole number thus employed about six-sevenths, probably, were oxen and cows; the balance was composed of horses and mules, the proportion of horses to mules being, perhaps, as five to one; and yet, there were, of course, a large number of mules. Indeed, if my calculations are correct, there were about 3,000 mules on the road. Out of this number, or whatever other number there was, I saw but one dead mule on the entire route! Of the whole number of horses I saw but five dead ones. Though there must have been, as already suggested, some 14,000 or 15,000 on the road. Whilst of oxen alone I saw, as I should judge, at least 5,000 lying dead by the road side! And those who work oxen usually work cows also. This I would protest against. A very interesting and flattering theory has hitherto been presented to the people of the western States in relation to their mode of getting here—the benefits they would derive from, and that would accrue to them from the same sources after their arrival here. One item in this theory has been that they could work their cows all the way whilst they would afford them milk and butter on the journey; that they were nearly as serviceable in the yoke as oxen, and that on arriving here they would be worth from \$50 to \$100. All of these results are impossible. Work your cows indeed you may. But if you do two results will follow, nine cases in ten, to-wit: your cows will be worth next to nothing for milk, and what milk they do give will hardly be fit to use; and, what is worse than all, if you continue to work them, they will either die on the road, or give out before reaching their journey's end, and so compel you to leave them upon the road. I started with four and worked them. I got through with—none. If I had started with ten and worked them all I might now have one cow instead of being, as I am, cowless. Had I kept their yokes off their necks, I have no doubt but that I should now possess four cows. Bring cows with you by all means, but do not yoke them. Cows are indeed worth from \$50 to \$100 here in Oregon. The possession of ten good cows here may make a man rich. Remember, then, I advise the driving of cows; but protest against their being yoked. I will not quarrel with the doctrines of the Woman's Rights Convention, but I must demur to the yoking up "crying heifers" with "cow brutes" of the sterner sort.

The foregoing are not the only reasons why mules or horses are preferable to oxen for this journey. Mules and horses, if permitted to travel no faster than oxen, will grow fat whilst the oxen will grow poor. But there is no necessity of driving them as slow as you do oxen. The pace of an ox you cannot, ordinarily, hurry. At best you cannot average more than from twenty to twenty-five miles per day with oxen

upon the first part of the route, and from ten to fifteen on the latter part, with horses or mules you make an average of twenty-five miles all the way, and that without injuring them; if you take good care of them. And thus with horses or mules, you may not only arrive in Oregon from one to two months in advance of ox teams, but passing and preceding all such, you are constantly favored with an abundance of good, sweet, virgin grass, and finally cross the Cascade mountains and descend into the valleys of Oregon before the season of wet or cold begins. And, what is equally valuable, you out-travel and escape from the epidemics—contagious diseases which usually seize upon and follow the immigration from and after crossing the Missouri river.

Many have been induced to start with oxen because of their great value and utility here. It is true, oxen are both valuable and useful in Oregon, but so are horses and mules. Oxen are worth \$100 and \$150 per yoke, whilst a good mule readily commands \$100 and upwards; and good American mares are worth from \$150 to \$300. And whilst yokes and chains are not worth much more than they are in the States, a good two horse harness, worth \$20 in the western States, will readily command \$75 here.

But one other point remains to be considered upon this subject. Many persons, contemplating the peculiar mountainous character of this journey, conclude that for families, oxen, though slower, are safer. This, too, is an error. I never heard of a horse or mule team running away on the road! Such events among the ox teams were of daily occurrence. And many were the instances, the present season, where persons were killed or had their bones broken or received other bodily injury from these casualties.

I have been thus particular upon this part of my subject, as viewed in all relations and consequences, it is a matter of vast importance to hundreds who are to follow us to the Pacific. Hundreds, I am now persuaded, who now lie buried along the way, might and would have been now alive and well in the valleys of Oregon, had they started with horse or mule teams, and started early and with light loads. But, independent of the question of life and death, the journey, at the very best, is and must continue to be, not only long, but tedious and perplexingly severe, wearing upon mind and body. Whatever clogs or weights there be they should be lopped off and thrown aside; and whatever can facilitate our march should be eagerly counted and applied. If, therefore, the wealthy farmer or other persons are desirous of bringing oxen let them do so. His employing mules or horses for his family need not prevent his driving any number of loose cattle. Then and in that case he can employ at his option—suffer his family to proceed or accompanying the stock.

[Of course it will be understood that the foregoing and following directions are addressed to all those who will cross the plains. If men and women are determined on coming to Oregon, and can command the means to do so, I would advise them to come by water, as being

decidedly the preferable way. It being, in the end, all things considered, not much if any more expensive; not any more hazardous, and not consuming, in its execution, but about one-third of the time.]

The next thing to be considered is the kind of wagon. Whether you start with oxen, mules or horses, you need no other, and should not, on any account, start with none other than light, strong wagons. Forty-nine-fiftieths, of wagons employed upon the plains, by this year's immigration, were too heavy. Very light, strong, well-made wagons are the best. And if my advice is followed, and mules or horses are employed, I would recommend the building of the very light two-horse wagons, on purpose for the trip, with elliptical springs, light covers, &c. Be sure and keep off and away all surplus weight, whether wood or iron.

The next thing in order is the loading. Upon this point, once for all, and earnestly and emphatically, allow me to advise that nothing be suffered to find a place in a wagon destined for the Pacific, not absolutely necessary for the journey. I am the more particular here since I know that most men and all women, need to be strictly cautioned upon this matter; and even then they will not wholly heed you. If you make up your minds to come to Oregon, you must know that as precedent to that you must make up your mind to give up all, all for Oregon! You need not be told that you must leave your friends and, perchance, the land of your birth and the home of your childhood; or that you must dispose of and leave your homes and farms. This you know. But you must also know that if you cross the plains, you can take nothing with you save sufficient food and clothing to last you here. If you start with more, the chances are five to one that you will either leave them upon the road or kill the team that draws them. And remember that every pound's weight counts one. And remember that that one pound must be a most valuable pound to justify you in hauling and guarding it for 2,500 miles! And remember too, that money will buy almost any article, of either necessity or luxury, in the city of Portland, Oregon, that it would in any of the eastern cities! And whatever cannot be readily obtained here, can be easily forwarded by water.

Most persons are already informed as to what, substantially, they will require for food and raiment, &c., upon the road. However, the directions of different individuals vary materially, and nearly all who have attempted to write upon the subject, either advised erroneously or omit something important. I will therefore seek to correct errors and supply deficiencies in this particular.

It has been frequently stated that you need not start with anything more than bacon, flour, coffee and sugar, and that a very moderate quantity of meat would do, as you could easily supply yourself with deer, elk, antelope and buffalo meat on the way. Well, I have just crossed the Plains, and I was not shut up in either a tent or a wagon, having walked all the way, save about three weeks of the time, during which period I was confined to my wagon by sickness, and I neither

saw elk, deer or buffalo upon the route! I saw a few antelope, and ate a few pounds of their flesh; and I accidentally saw buffalo meat, and I believe that a few live ones were seen at different times, in the distance from our encampment. I doubt not, however, that there have been many more seen and killed in former years. But whether few or many, the man who crosses the Plains has enough to do, if he discharges his duty to himself and family and teams, without chasing wild game. And if he does do it, he would be sure to find, in the end, in the parlance of gamblers, that "the game is not worth the candle!" It will not do then, to rely upon game.

Of flour, each adult person should be provided with 125 pounds; of meat 100 pounds. Bring well cured hams. The bone in a large ham will weigh only from one pound and a half to two pounds. Your hams will keep, and they are both palatable and healthy. Bring also a supply of fat bacon. This you will need, if you come with oxen, for your cattle, even if you do not eat it yourself. Thousands of pounds of it were fed to cattle this year. It destroys, in a measure, at least, the effect of alkali, and opens and removes obstructions in the disease of the bowels. Start also, with a reasonable quantity of the following articles: (being your own judge how much each laboring individual, being hearty, would eat in a given length of time. And the length of time, of course will depend upon how fast you travel; and your speed will depend upon your employing oxen, horses or mules. If oxen, you will ordinarily, be 120 days from the Missouri river to the Cascade Mountains or the Dalles of the Columbia. If either horses or mules are employed, from sixty to eighty days only will be consumed). Sugar, tea, coffee, crackers, corn meal, dried apples and peaches, rice, cheese, salt, soap, pickles, vinegar, mustard, pepper, molasses, salaratus, or yeast powders, butter crackers, dried beef, and venison, honey, butter and peppersauce, horse radish, &c. In addition to all these articles, I started with onions, potatoes, eggs, ginger, nutmegs, spices, oysters and a variety of preserves, dried berries, &c. Why not have them? You must have something to eat, and the more you eat of these articles, the less you will eat of others, and surely they are healthy. Those who eat little else than bread and salt meat, very generally were afflicted with the scurvy, if nothing more serious.

Of the articles enumerated above, be sure to start with a liberal supply of sugar, dried fruit, rice, pickles and vinegar. These articles, especially, were in great demand on the road, and were the first gone. And I would suggest that in the preparation of any or all of these articles, pains should be taken to compress them into the smallest compass. Meats, for instance, another perishable article of diet, from which the intrinsic substance can be extracted, or which can be compressed and hermetically sealed, so as to afford convenience and lessen weight.

In addition to the foregoing articles of food, &c., the following articles will be needed, viz: matches, candles, duplicate whip-lashes, and,

(if you bring either or both gun and pistols) powder, lead and percussion caps. Start too, say with one gallon of spirits of turpentine to each team. This is too searching for ordinary tin cans. Put it in some vessels that you know, before starting, will surely hold it. You will be sure to need it for your cattle's heads and heels, if you drive oxen, and it will be found useful often, drive what you will. I have told you to bring lard; bring black lead, and mix with it for wagon grease. Bring also, a few quarts of tar. It will be found useful often, though you should not want it to grease your wagon. And there is one other article of still greater importance, and which I have known no former writer to even hint at. I allude to ox shoes. Whatever animals you start with be sure and have them shod before you start, and don't fail to bring with you at least one set of new shoes, nails, and tools sufficient to put them on with. And for fear that these may fail, bring a piece of sole-leather enough to shoe all round one or more times, and small horse points, or common (large) carpet tacks to nail them on with. Your oxen will be sure to become lame before you get half way here, and unless you have facilities for shoeing, you will be either obliged to lay by, or leave your cattle. We found a portable blacksmith establishment on the road, about midway of the journey, and I believe they charged \$20 for shoeing a single ox.

You will need more or less of rope upon your journey; and should you wish to lariat your stock you will need iron pins—corresponding in number to the number of your stock—from twelve to eighteen inches long, made the size of your finger, sharp at one end and a ring in the other. But were I to cross the plains again, I would neither tie up oxen or corral them. Let them follow the inclinations of their natures—eat, drink, rest and sleep! When and where they seem inclined to wander, or where there is great danger to be apprehended from the Indians, watch and guard them! Ordinarily, where they can find grass and water, they will—being quite as tired—be as much disposed to remain as you will to have them.

In regard to cooking, I would advise that every family provide themselves with a small sheet iron cooking stove. The best they can get. One made expressly for the trip. Its use on the road early in the spring, during the cold rainy weather, will richly repay you the cost, even should you throw it away at the end of the first 500 miles. But there will be no necessity for this. You will find it useful all the way.

In addition to the stove you will want a camp kettle, tea kettle, coffee pot, one coffee mill, one frying pan, one (tin) kettle, tin basins and plates, iron spoons and some knives and forks. Of knives and forks and spoons, start with twice as many as you think you will need. You will be sure to lose some on the road. If you can conveniently do so, put in a bake kettle and a spider. Should your stove give out you will need them. You will need one axe, a spade and a lantern and a match safe. You will also need kegs for your butter, vinegar, molasses, honey and lard; and either cans or kegs for your water. These should, of

course, be proportioned in size to the number to be supplied. They should, at least, contain water enough to supply all who depend upon them for at least twenty-four hours.

In addition to all that has gone before you should employ some physician to select and put up for you a judicious supply of medicines, suited to the road. Special reference should be had in the selection, to the cholera, dysentery and mountain fever. And among the other things, don't fail to supply yourself with a syringe, and a fine quantity of mustard. Not having these articles the present season, cost many a man his life.

As to your clothing, it is only necessary to remark that this road is especially severe on hats, boots and pantaloons. Get two Kossuth hats. You can wear them both out before you get here. Two pair of boots will do. As to bedding, women and children will require a feather bed, and all, both women and men, will require a liberal supply of clothes. Four-fifths of the nights are cold. And in crossing the Rocky Mountains, you require as much clothing, whether upon your person, or your bed, by day or by night, as you do in the States in the winter. Summer hats, i. e. palm leaf hats, and summer clothing are not needed upon the road. There is, to be sure, a portion of the way where it is very hot during a part of the day. But it will hardly pay to bring much summer clothing.

To those who have never crossed the plains, my dwelling upon details, and laying stress upon what would appear minor matters, will seem trifling and unnecessary. But they will not be so regarded by any who have passed over the road. So controlling are the facts which I have presented, and the suggestions which I have made—simple and immaterial as they may appear—that upon their observance or disregard will depend in a great degree, the speed, safety, interest and happiness of the immigrant, if not, indeed, his very existence. To repeat my advice, then, to all who come to Oregon by the overland route, procure light, strong wagons, take no superfluous or unnecessary article, put four mules to each wagon. Spanish mules always to be preferred. If mules cannot be had, employ four good sound horses, from five to nine years old—such as have been accustomed to exposure and hard work. And if these cannot be conveniently procured, take four or five yoke of oxen, from four to seven years old, well made, thoroughly broke, and good, clear travelers. If possible, start with six such yoke of cattle to each wagon—working three yoke at a time and alternatively. Don't whip or allow others to whip your cattle. An occasional whipping either man or beast will survive, but neither can perform constant labor under the goad for 120 days.

I believe that I have enumerated in the foregoing all the articles necessary to start with, save tools useful on the road. These will naturally suggest themselves to the mind of every practical man; such as an axe, hatchet, saw, augur, drawing knife, chisel, gimblet, spade, &c.—with a few nails. I have but one more piece of advice to give, in this

article to future immigrants, and that is to start early! Whatever else you do, or omit to do, do not fail to heed this advice. If you start early you will be quite sure to get through, though you should have much ill luck. But if you start late you will have ill luck, and perhaps not get through at all! Or if you do, without your stock—your teams and wagons—destitute, dejected; sick, worn out and discouraged! And in this condition you will be forced to seek a home, employment and bread, in a new country and a land of strangers! If, therefore, you can cross the Missouri river as early as the middle of April, do so. If you cannot cross before the middle of May do not come at all. But go into one of the cabins, in the vicinity of Kanessville, recently deserted by the Mormons, and go to work and raise a crop. You will then be on hand to start with fresh teams, early in the spring. Be assured that the journey is too long to be made in one season, unless it be commenced very early in the season.

In the meantime, those who read what I have written, may be anxious to know how I am pleased with Oregon. For the gratification of all such I will here simply add that I do not, as yet, regret starting to Oregon. I am at present satisfied that I came. How the case may stand with me years hence, I cannot, of course, now tell. But I perceive no reason now to induce the supposition that I shall ever regret having come to this new Pacific home.

But I can exclaim, with thousands, that had I the overland journey to this country again to perform, I should know how to come! As very much depends upon the possession of this knowledge, I have no other motive than the good of those who may succeed me, in undertaking to write upon this subject.

I am truly

Your friend,

DELAZON SMITH.

AGRICULTURAL SURPLUS IN 1879

One of the greatest political and economic problems of this country just now, if indeed not the greatest altogether, is to restore to trade a commercial balance. In other words, the most necessary thing to do in reviving business and bringing back prosperity is to find a sale and a ready market for our overplus of products. A market with good prices for our western produce is the first thing.—*Iowa State Register*, January 11, 1879. (In the Newspaper Division of the Historical, Memorial and Art Department of Iowa.)

WILLIAM SAVAGE

Iowa Pioneer, Diarist, and Painter of Birds

(This is the Diary of a naturalist and farmer who settled in the north-eastern part of Van Buren County, Iowa, in 1855. Earlier installments appeared in the *ANNALS* of October, 1933; January, 1934; October, 1934; October, 1935; and October, 1936.)

[Continued from the October, 1936, number.]

6th. Went to Sam's and then to Uncle William's, stayed all night. He gave me poor Tom's likeness.

7th. Came home, shot 2 doves. Thos. Siveter here. Went with him to look at a place for a cabin.

8th. Sunday. Went to J. Turnham's got 1 pint whisky, 10 cts.

9th. To Conleys, then home and cut poles in branch for a corn crib.

10th. Went to Sneath's for milk. Wrote a letter to Jim. T. Siveter here, then we went to Conley's. They had turned out the oxen, we hunted for them, did not find them. Carry wood.

11th. Help Tom make fence, 50 cts. per day.

12th. Had Conley's oxen and hauled 2 loads poles for corn pen and 2 loads wood and 1 of boards.

13th. Help Tom on fence $\frac{1}{2}$ day, rec. 75 cts. other $\frac{1}{2}$ began a pole pen for corn and put corn in it.

14th. Went to Sneath's for milk. Chat O. M. Wells, then home and take a nap. Meadow larks and chewinks appear.

15th. Sunday. Hunt. Kill 1 flying squirrel. Ducks and pigeons plentiful. Dav' Siveter here.

16th. Fixed my boot and Walter's shoes.

17th. Fix John's shoes and chop wood at Watson's.

18th. Sold old cow to Henry W. Johnson for \$10. Rec. 5 down. Then split and chop wood at Watson's.

19th. Fix pants. Rainy. Took 2 hams to J. Wright's to smoke, then to Wells'.

20th. Hunted with Lee Wells. Shot 4 pigeons and 1 duck, the first this spring.

21st. Help I. Conley make a fence west side his farm, then set out some gooseberry trees.

22nd. Sunday. Sam'l Davis here, he and I hunted. He shot 1 duck and Watch caught 1 squirrel.

23rd. To Sneath's, help him skin a cow that got her head under his yard fence and died. Stop'd at Wells', then finished my wammus.

24th. Went to Turner's about buying some calves, they were sold, then help Sneath's kill 3 fat hogs. Pack wood, and to Conley's.

25th. Had Conley's oxen, haul 1 load wood and 1 of fodder and took them home, then hunt cows. Shot 1 Duck, trap 1 quail.

26th. Trap 1 quail, then to Salem, took $1\frac{1}{2}$ lbs. butter, 10 cts., and

4 doz eggs, 5 cts., traded them out. Went to Dr. Siveter's, stayed all night.

27th. To Samuel's and to Dr. Shriner's, got some rose bushes, then home.

28th. Commenced grubbing, then J. Wright and I went to Conley's and cleaned up some wheat for him, he being gone to Keosauqua we chopped a load of wood up for Mrs. Thornton. Hunt cows.

29th. Sunday. Hunt some, shot 5 ducks, in eve went to meeting. Thornton preached.

30th. Grub.

31st. To I. Conley's, had his oxen, haul 2 loads wood and 2 of stakes and 1 of fodder. Took oxen home.

April 1, 1863. Went to Cedar Bluff with William Conley, he got some small cedar trees. Then to Nick Boley's to look at his mare. Shell corn in eve.

2nd. Took said corn to mill, then grub.

3rd. Went to Mrs. Weaver's, got pieplant roots and shrubs, then grub and burn brush.

4th. A. M. grub, P. M. went to Uncle William's. Shot 1 duck. Stay all night.

5th. Sunday. Shot 1 pigeon, and went to John Savage's, at C. I. Poulter's, then to Uncle William's and stay all night.

6th. Shot 6 pigeons and came home in morn and grub.

7th. Grub.

8th. To I. Conley's, got some red currant cuttings, then grub. Anna went to Wells'.

9th. Went to creek east, got 11 small cedar trees and set them out, then grub.

10th. Grub and to Wells' to look at Rufus' calves. He sold them. Then home and grub.

11th. Grub.

12th. Sunday. At home. P. M., we went to Carter Island.

13th. A. M., split some rails back of schoolhouse. P. M. made garden for Mrs. Wells.

14th. Made garden for Mrs. Wells. P. M., grafted apple trees for Job Davis.

15th. Worked for Mrs. Wells. P. M., split rails at home.

16th. Chop and carry poles for a fence south side pasture.

17th. Took Old Cow on prairie to William Lanes for H. Johnson. Received remaining \$5. Coming home I traded Dolly steer, 8 pigs and \$5 to Pleasant Taylor for a yellow mare 15 years old. Home and made a pen to put hogs in.

18th. P. Taylor came and got his hogs. I went back with him and traded with Wm. E. Taylor for an old set of harness, 2 days work in harvest, then brought my mare and harness home and fixed the shed for her. Turned Line-back calf out and put sheep all together.

19th. Sunday. Home. John Savage here. Went to meeting, foot-washing, &c. John went home.

20th. Tom Siveter here. Took corn to mill and got it ground. Fix harness and plow garden. Took Wright's borrowed plow home. Went to Conley's to tell him about his cow.

21st. Work on fence south side of pasture.

22nd. Rain. Tom Siveter and I went to Watson's Mill and ground our mattocks and ax. P. M. work on pasture fence.

23rd. Work on pasture fence.

24th. Had I. Conley's oxen and hauled my wood off John Watson's clearing.

25th. Finish my pasture fence and to I. Conley's to borrow sheep shears and shear 1 sheep.

26th. Sunday. Went to spring and A. and I sheared 3 sheep. I drew off a brown thrush and a red bud branch.

27th. We sheared 3 sheep and turned them in the pasture, and to I. Conley's and commenced fixing my plow lay.

28th. Finished my plow and paint said branch and a part of said bird.

29th. Grub.

30th. Grub.

May 1, 1863. A. M. grub, P. M. Thos. Siveter and I went to Salem.

2nd. $\frac{3}{4}$ day planting corn for Sam'l Siveter. In the eve David came home with me in buggy. He went home.

3rd. Sunday. Wm. Stanley and I harnessed Kit and Nip and drove them to a wagon to J. Turnham's and Wm. rode Nip.

4th. Shell corn and took to mill, then grub and burn brush.

5th. Had Conley's oxen and plow, haul 1 load roots and 1 of corn.

6th. Plowing and haul 1 load fodder. Took oxen home, then took Kit to J. Turnham's stable horse.

7th. Marking off said ground with Kit and commence planting corn.

8th. A. M. planted all the ground plowed. Fish some and fix corn crib.

9th. Grub and burn brush and fish.

10th. Sunday. Lee Wells here, he and I went to creek and shot a good mess of fish with bow.

11th. To Job's after kettle, then to I. Conley's and plowed while he sharpened my plow. Rainy.

12th. The dog of my gun out of order. Plowing with old Kit.

13th. Help J. Wright plant corn.

14th. Kate cow had a bull calf, Buck. I help Wright plant corn.

15th. J. Wright plowed for me. I carried some of my fodder off, P. M. plowed with old Kit.

16th. Marked off with her and planted some corn.

17th. Sunday. R. Wells and I to creek, catch a good mess of fish, dip net.

18th. Finished marking out and planted some beans, corn and potatoes.

19th. Finish planting said ground that was plowed, and grub some.

20th. Grub and chop poles in clearing, and to Conley's.

17th. Had the oxen and plowed the rest of old ground (very hard). Took oxen home.

18th. Help O. M. Wells plant corn. Rain in P. M.

19th. A. M. help O. M. Wells plant corn. In eve fishing, caught good mess.

20th. Sunday. Anna and I went to Sneath's. They not at home, waited till 2 o'clock, caught a few fish and then came home.

21st. Shell corn and took to mill and got it ground, then mark out and plant my 3rd piece of corn.

22nd. Chop poles and pile brush. Rain, and I pick wool.

23rd. Pile and burn brush, rain. Paint golden crested Kinglet for old Mrs. Wright and took it down to James' and went to Conley's.

24th. Saw my hungarian and brush it in with Kit. Rain. Mend bridle.

25th. Went to Hillsboro, sold 8 lbs. butter 8 cts., and 2 dozen eggs, 3 cts., to J. B. Allen. P. M. home, stuck peas.

26th. Job Davis and I went to Bonaparte with our wool.

27th. Sunday. Made 2 bar posts. R. Wells and I went to creek and swim, then fix hog pen.

28th. To Conley's, hunt his oxen, then Pleas Taylor came after his hogs. Got them all in pen but 1. I help him catch them. Then I hauled roots, 7 loads, off new piece, and commenced plowing it with said oxen. Kept them all night.

29th. Finished plowing and harrowing said ground, then took oxen home, and marked it out with Kit and a rail and Walter and I planted it.

30th. Help J. Wright plant corn 1/2 day and fix my water yoke and went fishing; caught some.

31th. Rode to Salem and to Uncle William's; back at night.

1th. Work on road.

2th. The same.

3th. Sunday. Went to north side creek and got arrow head that Tom Bonnet found in S. gler's field. Home. Sneath and family here.

4th. To J. Wright's, borrow brush scythe, then shell corn and went to mill. Then began staking east fence.

5th. Finished said fence P. M. Then made set of bars out of yard into pasture.

6th. Making pole fence in northwest corner of field. P. M., to J. Tarnham's with Nip and Kit.

7th. Mow head brush in path down to spring (plenty water there). Then put soles on Anna's cloth shoes. Mow brush in southwest corner of field.

8th. Mow some brush on hill toward schoolhouse and replant some corn.

9th. Jas. Wright and his wife and Anna and I went to Mt. Pleasant. We bought 1 sack of salt and some leather together. Took my 2 guns to be repaired, musket, a new tube, 20 cts.; small gun, tumbler broke, 50 cts., by James Stedman.

14th. Sunday. Wm. Stanley and I took mares to John Turnham's, and I hunted for Bird cow with a calf. Found said calf, but it ran away and I could not find it.

15th. J. Wright and I hunted said calf, found it and brought them home. Sold 3 doz eggs, 25 cts. Made bell collar and put bell on Nip and turned her out. Jim and I cut out our lines [from leather] and divided our salt. I sew on my tick pants.

16th. Went to Salem to work at Dr. Siveter's mowing grass.

17th. A. M. raking hay. P. M., hauling hay.

18th. Fix the hog shed and fence.

19th. Finish flood gate and chopped, and haul 1 saw log to mill. I quit, then pick a basket of cherries.

20th. Came home, got my gun at Mr. Child's. He brought it from Mt. Pleasant. I went to creek with Anna washing, then to spring. Rain a little. Made yarn winder.

21st. Sunday. Home all day.

22nd. Half sole 1 of my boots and plow in my corn.

23rd. Plow corn.

24th. Plow corn and went to Conley's.

25th. Plow corn.

26th. Plow corn.

27th. Went to Salem, took 9½ lbs. butter, then home at night.

28th. Sunday. O. M. Wells here. Home nearly all day. Samuel Siveter here. We had a swim, then I shot 2 squirrels.

29th. Shell corn, took it to mill and got it ground. Then paint an eagle on C. T. P. flag for Sam'l Roberts. Received 25 cts. and took it down to mill.

30th. Went to Salem, took eggs and stay and help Dr. Siveter prepare his wagon for painting and began to paint.

July 1, 1863. Painting.

2nd. Painting.

3rd. Finish painting two wagons and 1 shed. Then home.

4th. J. Wright and Walter and I hunted and fished. We slew 3 squirrels, 1 pigeon, 1 duck, 3 mink, 1 ground hog and 30 small cat fish. The dog of my gun out of fix early in the day. At night we hunted fox. No catch them. Kill 1 possum. J. Wright, Job Davis, John Watson, and I.

5th. Sunday. Shaved. Had a swim, then home all day and sleep.

6th. To Daniel Barger's, borrow a crowbar and dug in spring. It dry.

7th. Went to Salem. Sold 7 lbs. butter and 1 doz. eggs, trade it out, then home and shell corn.

8th. O. M. Wells and I went to Bonaparte to mill and got my rolls [wool] and Roberts', and Conley's, and Thornton's.

9th. A. M. Slept. P. M. went to Conley's and got gun fixed, then to creek and swim.

10th. Commenced making gate for Job into his pasture A. M. Chat Job. P. M., Bill hauled a pole for gate and I worked on it.

11th. To Wells' and Roberts' to borrow augers, and finish and put up said gate.

12th. Sunday. Thomas Siveter here. To the creek and he home. Anna and I went see Mrs. Thornton. She sick. Then I shot 1 squirrel and 1 young turkey, the first this season.

13th. To Salem. Work for Dr. Thomas Siveter. Commenced cradling oats.

14th. Cutting and binding oats.

15th. Finished said oats.

16th. Samuel and I cut and bound wheat west side road. Finish in $\frac{3}{4}$ day. Stay all night. Samuel kills a beef.

17th. Carry water. Walter and I to Roberts' Mill, ground my scythe and I mowed some of my grass.

18th. Mow and cock up my hay. Shot 1 pigeon.

19th. Sunday. J. Wright and wife and Anna and I went to creek. I shot 1 gray squirrel, kill 1 woodchuck. Gun lock dog gave out, then home and wrote some in book B.

20th. Went to Wm E. Taylor's, bind a few oats and mow grass for him to pay for my harness.

21st. Mow and haul hay for the same.

22nd. To Salem took $3\frac{1}{2}$ lbs. butter, $12\frac{1}{2}$ cts, and $6\frac{1}{2}$ doz. eggs, 7 cts., then help Siveter haul wheat and oats, and home.

23rd. Went on prairie to hunt some work, found it done up (very hot). To creek and swim.

24th. Mowing for O. M. Wells.

25th. The same to pay for beef, &c.

26th. Sunday. Went to Uncle William's, stay all night.

27th. Came home. Fix my boot and fix cow yard fence. Shot 1 fox squirrel.

28th. To Wells' to see about grass on shares. Then pull weeds out of my corn.

29th. Rain some. Went on north side creek hunting.

30th. A. M. pulled weeds, P. M. Walter and I stacked my hay.

31st. Anna and I went to creek washing. I went to Carter bottom. Very dry season.

August 1, 1863. Went to Wright's. I. Conley came there, I got his oxen and James' wagon and haul 1 load wood from J. Watson's, then took wagon and oxen home. Carry water from Brothers' well every day.

2nd. Sunday. Hunt some, shot 1 common partridge, and pick a few blackberries.

3rd. Pull weeds and hunt. Kill 1 turkey (musket).

4th. Pull weeds in morning and pick blackberries, near a tin bucketful. Shot 2 common partridges at once (musket). Carry water for sheep.

5th. Jonah D. Rudisil and James Wright and I hunted. He shot 7 squirrels. I shot nothing.

6th. A good rain. Went to Salem, sold $5\frac{1}{2}$ lbs. butter, 15 cts. Got some bough apple sprouts. Rain.

7th. Went to Wells' and chat. Seth has a sore mouth. Hunt some and went to John Watson's, got a little honey for Seth.

8th. Jonas and I hunted some. I shot 1 muskrat and 1 fox squirrel. Home. Rain, then pick a bucketful of berries. Walter picked some.

9th. Sunday. Watch McCredie's field, then to Coburn's and Hammond's field. No turkey. My left eye begins to feel sore.

10th. Eyes very bad. Shell corn. J. Wright made some eye salve for me.

11th. Went to mill and then to Salem. Took 8 doz. and 3 eggs, 6 cts. Eyes sore.

12th. Mrs. Wright, Anna and I went blackberrying. Got good mess. I shot 1 common partridge and 1 fox squirrel.

13th. Fix pole fence east and north. Went to U. B. protracted meeting, then to J. Wright's. He doctored my eyes.

14th. To Stanley's after letter from Mary, then hunt. Kill nothing. Very hot. Write some.

15th. Watch the road for turkeys. None came. Kill 2 gray squirrels. To protracted meeting.

16th. Sunday. To meeting twice.

17th. Pick 2 bucketfuls blackberries. In evening shot 2 fox squirrels. Pull a few weeds.

18th. Finish pulling weeds out of corn. Very hot. Went to Carter bottom and pick a few berries.

19th. Mow weeds in fence corners east, then plait on my hat and watch for turkey.

20th. Hunt cows. Big chase after Rose. Eyes much better. Hunted with Jonah, D. R., Jas. R., and L. W. I shot 10 squirrels 7 gray and 3 fox, 1 crane and 1 snake.

21st. Help I. Conley clean out his well, then went to Salem, sold 6 doz eggs, 6 cts., then went to Uncle William's and stayed all night.

22nd. David Burden and I hunted some. Kill 1 fox squirrel.

23rd. Sunday. Anna and Samuel and I went to Job Davis'.

24th. A. M. grub. P. M. hunt. Shot 1 fox squirrel. Went to Jacob Syphers'.

25th. Frost. Went to Salem, sold $2\frac{3}{4}$ lbs. butter, 15 cts, 1 doz eggs, 6 cts., then work for Dr. Siveter. A. M. mow weeds, P. M. plow.

26th. A. M. went to Little Cedar timber and haul 1 gate post. P. M. plow.

27th. Mend pants, load oats, and then plow.

28th. Husk corn, shell it and took to mill, and gather seed corn. Took it and cobs up to Samuel's.

29th. Frost. Came home. P. M. hunted south. Shot 5 turkeys, one old gob., 1 hen, and 3 young ones.

30th. Sunday. Went to hunt one I shot in evening. Found it and shot 1 more. Very heavy frost. Killed corn blades, vines and potato tops. Home. Write a letter to John Wetsell.

31st. Mow my hungarian. Went to Carter's bottom to meet Uncle William. He not come. Rowed some of said hay.

September 1. Sat. Fresh hunting said boy and then took Walter and John to Uncle William's, then home.

2d. To Salem, sold 17, the bottom 21 lbs. 2 hen eggs 18 cts. P. M. went to Dr. Siveter, took apples and we made 24, 18 cts. other.

3d. Threshed at Oliver's and I sowed corn, and Sam and I hauled oats to his barn.

4th. We threshed at Oliver's and then hauled straw and hay. Then to Uncle William's and stay all night.

5th. Brought Walter and John home, then went for turkey. Shot 1 squirrel. Dr. Siveter here.

6th. Sunday. Shot 4 squirrels and 1 pigeon, then home.

7th. Uncle William, Aunt Maria, and Kate and John and his first wife here. I shelled corn.

8th. Great snow, and out and in a wind but Wright Kennedy changed, and went to Uncle William's to go to Mt. Pleasant.

9th. Rain. John and I went to William Deane's.

10th. John and I went to Mt. Pleasant, and went through the insane asylum, then home.

11th. I went home and commenced setting traps, set up 2 shacks, went to I Conley's and bought some. Walter a new knife, and some cane.

12th. Hunt in morning and shelled Margaret Wheat about the mill, then at Wright's and put up 100 lbs. and hauled wood to house, plowed north and fix fence south and hunt.

13th. Sunday. Fox hunt in morning. I shot 1 pigeon, then Samuel Siveter and wife here. We went to Uncle William's. I shot 1 squirrel.

14th. Cut corn, set 1 shock. Took one wheel up to Deane's, then cows.

15th. Cut corn, set 2 shocks.

16th. Set 1 shock, then I Conley and I shelled corn, plowed, then 2 loads, and his 6 loads, and fix Walter's corn knife.

17th. High wind. Cut corn and hunt. Kill 1 common buzzard. Rain and frost.

18th. To Salem, sold 17, the bottom 21 lbs. 2 hen eggs 18 cts. Home and put corn. Went out and house. Shelled corn, and wild geese fly over. Bought Anna pair shoes.

19th. Cut corn, set 11 shocks, hunt some. Shot 2 fox squirrels.

20th. Sunday. Hunt in morning, then Walter and I plowed a field of grapes by creek, then watch for turkey.

21st. To Conley's. He fixed our new machine. Then a post ride to A Martin. Received 25 cts. Cut corn and hunt cows. Shot 1 fox squirrel.

22nd. Hunt cows, no find. Then we plowed, set 1 shock. Then cows, found them.

23rd. Cut corn, 8 shocks, then cows, shot 1 common buzzard and 2 fox squirrels.

24th. Cut corn, set 9 shocks, 36 in all. P. M. to F. Thornton's field, cut 19 round shocks, cut it for the fodder.

25th. Hunt in morning and went to Sneath's. P. M. Walter and I cut and set 14 round shocks in said field. Shot 1 common partridge. Hunt cows. Shot 1 gray squirrel.

26th. A. M. Walter and I cut 12 shocks. P. M. hunted. Shot 1 pigeon and hunt cows.

27th. Sunday. We went to Sneath's visiting. Hunt cows.

28th. A. M. work on road from N. Boley's south. P. M. to Wright's and hunt cows and watch McCredie's field for deer.

29th. A. M. cut corn, 7 shocks, making 43 round shocks in the Thornton field. Then in house, cut pair pants for Saml. Morris. 25 cts. charged. Hunt cows.

30th. Sowed timothy grass seed and a patch of rye and hoe it in, then thrashed white beans. P. M. hunt. Shot 1 pigeon and 1 fox squirrel.

October 1, 1863. Went to Salem, sold 3 doz eggs, 18 cts. and 6 7/16 lbs. butter 12½ cts. bought 9 yds. factory, 37½ pr. yd. Rainy, home in evening. A cow got in pasture.

2nd. Round the pasture fix the fence, then to I. Conleys and then to Roberts' Mill, home and shell a sack of corn, and to Thornton's and pay her 75 cts for spinning 4 doz 1½ cuts chain. Hunt cows.

3rd. Rainy, carry wood. Anna and I carry part of our loom down from Brothers' house. Then to J. Watson's Mill and hunt cows. Not find.

4th. Sunday. Hunt cows. Shot 3 squirrels and 1 duck and 8 pigeons. Found cows.

5th. Help Pleasant Taylor rope Bolly steer. He got sullen and we had to leave him. Then cut out Sam'l Morris' coat and sew.

6th. Sewing on said coat. Tom Siveter here (rain).

7th. Sew on said coat.

8th. A. M. cut corn for I. Conley. P. M. finished said coat and cut out a vest for Sam'l. Morris.

[To be continued]



Washington, D. C., October 27th 1864

This is to Certify, That *D. J. Brigham*
is hereby appointed a RELIEF AGENT of the UNITED STATES SANITARY
COMMISSION, and, in the performance of his duty in that capacity,
is commended to the courtesies and kind consideration of the Officers
of the Army and the Commission.

Fred N. Knapp
Associate Secretary.
by *Wm H. Hovey*
Asst.

Commission of the U. S. Sanitary Commission issued to Johnson Brigham, 1864.

ANNALS OF IOWA

EDITORIAL DEPARTMENT

JOHNSON BRIGHAM AND THE U. S. SANITARY COMMISSION

There appears in the Notable Death section of this issue of the ANNALS a sketch of the life and achievements of Johnson Brigham, long known as Iowa's outstanding literary character and librarian. There is in the autograph collection of the Historical, Memorial and Art Department the original from which the illustration accompanying this article is made and which throws a little more light on Mr. Brigham's interesting career. In the notable death sketch it is stated he spent the last year of the Civil War in the service of the United States Sanitary Commission at Washington. At the time this commission was given Mr. Brigham, he was a youth of only a few months past eighteen, and as is shown on the commission, he was introducing himself to the world by a name scarcely recognized now as his own. This is explained by a memorandum written in his characteristic hand on an under leaf of the commission and in the presence of the Curator of the Historical Department sometime prior to 1930. We give the memorandum:

Commission given to Johnson Brigham to accompany the exchange of prisoners below Savannah, Georgia, in November, 1864. (Mr. Brigham was named DeWitt Clinton Johnson Brigham, but early feeling he was too heavily loaded, he first dropt the "Clinton" from his name, and next dropt "DeWitt"—hence the name by which he is known in Iowa.) Mr. Brigham was representative of the Sanitary Commission on the "General Sedgwick," and this steamer with 500 exchange prisoners was first to return from the exchange, and first to report at Annapolis. His printed report, afterwards published in the Sanitary Commission Bulletin (in State Library), appeared just in time to add fresh impetus to the raising of funds at the great Sanitary Commission Fair then in progress in New York, and the circumstance resulted in his promotion from agent to chief clerk's first assistant in the central office of the U. S. Sanitary Commission, Washington, D. C., which position he held until the disbandment of the Commission in 1865.



CAPTAIN JAMES ALLEN
From a photograph.

CAPTAIN JAMES ALLEN AND FORT DES MOINES

Captain James Allen is given highest honor among those who had to do with the beginning of the city of Des Moines, for he it was who made the report to the War Department in favor of establishing the fort at the forks of the Des Moines and Raccoon rivers which was accepted by the department over the recommendations of Colonel S. W. Kearney and others against that location, and he it was who led the company of dragoons up the river in the spring of 1843 and established Fort Des Moines, which proved to be the beginning of the capital city of the state.¹

Captain Allen's report² to the War Department favoring this location is a model in clearness of statement. It shows he had a thorough acquaintance with the adjacent territory, and he gives the advantages of this location over any other. The officers higher up believed in him and in his arguments.

In less than a year after he evacuated Fort Des Moines his sudden death occurred near Fort Leavenworth (August 23, 1846) when he was proceeding with his Mormon Regiment to enter the Mexican War. Thus ended at the age of 40 years what likely would have become a distinguished military career.

No picture of Captain Allen was believed to be in existence, until now, ninety years after his death when the Curator of this department received a photograph from which we have had made the accompanying illustration. It appears the photograph has been in possession of collateral relatives all these years. The following letter is explanatory:

First United Presbyterian Church
Fourteenth Ave. and East Spring St.
Seattle, Washington.

Curator Historical, Memorial and Art Department of Iowa,
Des Moines, Iowa.

Dear Sir:

Enclosed please find an old photograph which I thought perhaps you might wish to have, and if so, that it ought to go to your department. It is that of Captain James Allen whose connection with the

¹See article on Fort Des Moines No. 1, prepared at the War Department for the *ANNALS OF IOWA*, and published in Vol. III, pp. 351-68; also a similarly prepared article on Fort Des Moines No. 2 in Vol. IV, pp. 161-78.

²*ANNALS*, Vol. IV, pp. 164-66.

earlier history of Iowa and of Des Moines, and especially his selection of the site of Fort Des Moines, now the city of Des Moines, led me to feel that it might be of interest to you.

I have noted on the back of the photo some items in regard to him and his family. His parents were James Allen (April, 1776-January 10, 1848) and Jane Hethwood (April, 1775-October 4, 1845). They were natives of the North of Ireland, were married there and came to America in the year 1799. They lived in Ohio, I think in Brown County, and later in Indiana, probably in Franklin, Indiana, as they are both buried there. Of their children, two sons were cadets in West Point, and officers in the U. S. Army. James [born in 1806] whose photo is enclosed was a cadet at the Military Academy at West Point, July 1, 1825, brevet second lieut., and second lieut. Fifth Inf. July 1, 1829; second lieut. First Dragoons, March 4, 1833; first lieut. May 31, 1835; capt. June 30, 1837. He died August 23, 1846. As to his connection with early Iowa history and his selection of the site of Fort Des Moines (the second of that name in Iowa as I have it) and of his death while raising a regiment or part of one from among the Mormons, you will have all the information that I have and much more.

His brother, Robert Allen (1815-August 6, 1886), was in the Seminole War, served as second lieut. in the Mexican War and was made brevet major. Later he was chief quartermaster of the Department in the West, and superintendent of supplies and transportation in the Mississippi Valley, 1861-1865. Fitted out Sherman's Expedition to Chattanooga, &c., chief quartermaster of the Pacific Div., 1866-1869; senior asst. in the quartermaster general's office, Washington, D. C., in 1869, and retired in 1878. He was made brevet major general in 1865.

Of interest also may be the fact that B. F. Allen, prominent in financial affairs in Des Moines and in Iowa in the earlier days, was a nephew of Captain Allen, a son of his brother, John Allen.

This photo came some years ago to my wife, Mary Allen Sawhill (now deceased), a daughter of the late J. C. Allen of Dexter, Iowa, whose father was Alexander Allen, an older brother of Captain Allen. It was sent to her by Miss Alice Finch, of Indianapolis, Indiana, whose mother, Mrs. Judge F. M. Finch of Indianapolis, was a sister of Captain Allen.

With grateful memories of my native state, the home of my parents during all their married life (Rev. and Mrs. James Sawhill of Winter-set) and with best wishes for her welfare,

I am, sincerely yours,

W. R. SAWHILL.

August 15, 1936.

NOTABLE DEATHS

CHARLES M. DUTCHER was born at Humboldt, Allen County, Kansas, April 29, 1869, and died in the Supreme Court room of the State Capitol at Des Moines, November 17, 1936, immediately after making an oral argument to the court. Burial was in Graceland at Oakland Cemetery, Iowa City. His parents were Daniel N. and Adelaide Beattie Dutcher. He accompanied his parents in 1877 in their removal to a farm near Ladora, Iowa County, Iowa, but the following year they removed to Iowa City. He was graduated from Iowa City High School in 1889 and soon afterward entered the employ of the Smith & Harrison Dry Plate Co. as a factory worker. The following year he took a course in the Williams & Barnes Business College in Iowa City. He assisted in making a government census of the mortgage indebtedness of Johnson County, was for a short time a stenographer in a building and loan office in Chicago, but returned to Iowa City and became secretary to Dean Emlyn McClain of the University College of Law, remaining there until January 1, 1894, in the meantime carrying forward his studies in liberal arts and law in the University. He was business manager of the *Iowa City Republican* in 1894 and was graduated in law and admitted to the bar in June, 1894. He began practice at Iowa City in 1895 in partnership with Charles H. Burton which continued until 1900 when he and Walter M. Davis formed the firm of Dutcher & Davis. In 1906 Martin J. Wade joined the firm as Wade, Dutcher & Davis. In 1916 Judge Wade retired and C. F. Hambrecht joined the firm which then became Dutcher, Davis & Hambrecht. In 1923 Mr. Hambrecht retired as did Mr. Davis soon thereafter. Henry G. Walker and Herbert J. Ries then joined with Mr. Dutcher in 1927 as Dutcher, Walker & Ries. On the death of Mr. Walker in August, 1936, Dan C. Dutcher, a son of Charles M. Dutcher, entered the firm which then became Dutcher, Ries & Dutcher. Charles M. Dutcher was concerned in much important litigation in the various courts of the state. For more than twenty years he was attorney for the Iowa State Medical Society, and for several years was a lecturer in the University of Iowa on medical jurisprudence. He was president of the State Bar Association in 1921. In 1925 he declined an appointment to the Iowa Supreme Court when offered to him by Governor Hammill. He declined a political career although he was county attorney for two years soon after his admission to the bar—1897-98, was a delegate to the Republican National Convention of 1916, and was elected senator in 1920, and served in the Thirty-ninth, Fortieth and Fortieth Extra general assemblies. In the latter he was chairman of the Code Revision Committee and rendered the state distinguished service in that work. For six years he was a member of the Iowa City Board of Education. He was a member of the First Methodist Episcopal church of Iowa City and had been a member of its Board of Trustees for many years. Besides being an outstanding lawyer this busy man of affairs was kindly and considerate in all his activities.



NATHAN E. KENDALL.

Speaker of the Iowa House of Representatives, 1881-83; member of Congress from the Sixth District of Iowa, 1883-85; governor of Iowa, 1891-95. From a portrait taken Dec. 26, 1911 by Carl W. Benson, 1911, in the Historical, Museum and Art Department of Iowa.

NATHAN EDWARD KENDALL was born on his father's farm at Greenville, Lucas County, Iowa, March 17, 1868, and died in his home in Des Moines November 4, 1936. The body was cremated and the ashes deposited at Albia. Greenville was a post office from 1853 to 1864 near the east edge of Washington Township, the southeastern township of Lucas County. A schoolhouse known by the same name, the first schoolhouse in the township, built in 1853, was on the southwest corner of section 13. Governor Kendall's parents Elijah L. and Lucinda Kendall came from Indiana to that locality as early as 1852. Nathan E. was the youngest of six children, four sons and two daughters. His schooling was secured in the local country school. He removed to Albia in 1887, learned shorthand, worked in a law office, and was admitted to the bar May 15, 1889. He served one term as city attorney of Albia, and was elected county attorney of Monroe County the fall of 1892, was re-elected in 1894 and served four years. On April 20, 1896, he married Miss Belle Wooden of Centerville. He was the Sixth District member of the Republican State Committee from 1893 to 1898 inclusive. He was elected representative in 1899 and re-elected three times and served inclusively from the Twenty-eighth to the Thirty-second Extra general assemblies, and was speaker of the Thirty-second and Thirty-second Extra. He was elected to Congress in 1908, defeating in the general election Daniel W. Hamilton, Democrat, the then congressman. Two years later he was re-elected, again defeating Mr. Hamilton. In 1920 he ran for the Republican nomination for governor, his competitors being John F. Deems, Horace M. Havner and Ernest R. Moore, and won, and won in the general election, his Democratic opponent being Clyde L. Herring. He was renominated for governor two years later without opposition and defeated at the polls the Democratic candidate, J. Ray Files. During his second administration as governor he took an extended vacation, he and Mrs. Kendall visiting Honolulu during September and October, 1923, largely on account of his health which had not been vigorous. After retiring from the governorship in January, 1925, he withdrew from actively participating in politics and soon thereafter he and Mrs. Kendall embarked on a trip around the world. During that trip he wrote many letters to friends in Des Moines who collected them later and they were published in book form. In January, 1926, when he and Mrs. Kendall were cruising in the Mediterranean she suddenly died. In 1928 he married Mrs. William F. Bonnell of Cleveland. During his later life Mr. Kendall maintained his residence at 2409 Grand Avenue, Des Moines, but mostly spent his summers at Sebasco on the coast of Maine. He also maintained an office in Des Moines where he looked after his properties which consisted largely of farms. In 1935 he deeded seventy acres of land to Centerville for a public park in honor of his former wife. Mr. Kendall was an avid reader from boyhood and acquired a large private library. He was a brilliant platform speaker. He was a student of Robert G. Ingersoll's oratory as well as the classical gems of all time. He had a rare taste

for words and a felicity of expression which, with an engaging personality and a voice of vibrant tone, all combined to place him among the leading Iowa orators of his day.

JOHNSON BRIGHAM was born in Cherry Valley, New York, March 11, 1846, and died in Des Moines, Iowa, October 8, 1936. Burial was in Oak Hill Cemetery, Cedar Rapids. His parents were Phineas and Eliza (Johnson) Brigham. He was educated in the public schools of Watkins and Elmira and spent his freshman year in Hamilton College, Clinton, New York. In 1862 when only sixteen years old he enlisted with his father in the One Hundred and Fifty-third New York Infantry, but was rejected because of his youth. However, he spent the last year of the Civil War in the service of the United States Sanitary Commission at Washington, D. C. He entered the class of 1870 at Cornell University and distinguished himself as editor of the students' publication which suggested journalism as a vocation. He became local editor of a weekly paper at Watkins, bought and edited a Democratic paper at Brockport and turned it over to the support of General Grant in 1872, and later was part owner of a weekly at Watkins. In 1881 he removed to Cedar Rapids, Iowa, and became part owner and editor of the *Cedar Rapids Daily Republican*. He was for a time chairman of the Linn County Republican Central Committee, member of the Fifth District Republican Committee, and in 1892 was president of the Iowa State Republican League. In 1893 he was appointed by President Harrison United States consul at Aix-la-Chapelle, Germany. He resigned that position in about a year and in 1894 established at Des Moines the *Midland Monthly*, a literary magazine, but in 1899 he disposed of it to a St. Louis syndicate. In 1908 he was appointed by Governor Shaw state librarian and administered the duties of that office until his death, a period of thirty-eight years, as long a time as the continued period of his seven predecessors in that office. He was qualified by scholarship and his knowledge of books for efficiency as a librarian, and added dignity to the position. He was president of the Iowa Library Association in 1903 and again in 1927, and of the National Association of State Libraries in 1904. He was president of the Prairie Club, Des Moines, in 1908, of the Grant Club, Des Moines, in 1913-15, and of the Iowa Press and Authors Club in 1916. He was connected in a business way with the Farm Property Mutual Insurance Association, the Commercial Savings Bank of Des Moines, the Mutual Hailstorm Insurance Company of Des Moines, and the Waterbury Chemical Company of Des Moines. He was an active member of the Unitarian church. He had many friends and especially as he grew older his kindliness and his appreciation of friendships increased. He continued to live largely among his books. He was the author of *An Old Man's Idyl*, 1905; *The Banker in Literature*, 1910; *History of Des Moines*, 1911; *A Library in the Making*, 1912; *Life of James Harlan*, 1913; *Iowa, Its History and*

Its Foremost Citizens, 1915-18; *The Many-sided Omar*, 1925; *The Sinclairs of Old Fort Des Moines*, 1927; *Individuality in Letters from Queen Elizabeth to Queen Anne*, 1932; *The Youth of Old Age*, 1934, and besides these he contributed many articles for leading magazines, especially in his earlier life.

CHARLES AUGUSTUS RAWSON was born in Des Moines, Iowa, May 29, 1867, and died in Des Moines September 2, 1936. Burial was in Woodland Cemetery, Des Moines. His parents were A. Y. and Mary L. (Scott) Rawson. He was graduated from West Des Moines High School, and attended Grinnell College. While a student in West High and in Grinnell he was a great football player and during the years following he became distinguished in the field of sports, and did much to put amateur sports in Iowa on a high plane, serving on the Games Committee of Iowa Colleges for twenty years. He was president of the Iowa Pipe & Tile Company of Des Moines, was a director in the Des Moines National Bank, was a director in and treasurer of the Employers Mutual Insurance Company, and had other extensive business interests. He was active in the several political campaigns of Albert B. Cummins. His friendship for his college roommate at Grinnell, William S. Kenyon, led to his management of Kenyon's campaign for election as United States senator in 1911. He served as chairman of the Republican State Central Committee from 1912 to 1922. He was a delegate at large from Iowa to the Republican National Convention in 1920. He was appointed February 24, 1922, by Governor Kendall as United States senator to fill the vacancy caused by the resignation of Senator Kenyon who was appointed to the federal bench, and served until December 1, 1922, when the vacancy was filled by election, Mr. Rawson not being a candidate. He served as the Iowa member of the Republican National Committee from 1924 to 1932. He did not aspire to public office for himself, but took joy in helping others. He was regarded as a harmonizer and a wise political manager. In 1918 he went to France where he was associated with the business department of the Y. M. C. A. He was president of the Home for the Aged Association at Des Moines, was a trustee of Grinnell College, was a member of the Congregational church, and was one of the most useful and most loved citizens of Des Moines.

CLINT L. PRICE was born in Vermillion County, Illinois, May 13, 1859, and died in Indianola, Iowa, August 28, 1936. His parents, Abe and Huldah Cheshire Price, removed soon after his birth to a farm near Indianola and, about five years later, into Indianola. He attended public school, but when fourteen years old (1873) quit school and entered the office of the *Indianola Tribune*, then edited by the noted George F. Parker. He remained with the *Tribune* until 1884 when he embarked in business for himself, becoming owner and editor of the *Milo Motor*.

After serving under President Cleveland as postmaster at Milo for four years he sold the *Motor* in 1889 and removed to Stuttgart, Arkansas, and became editor and publisher of the *Stuttgart Star*. In 1892 he returned to Iowa and purchased the *Louisa County Democrat* at Wapello. Here he was elected mayor of the town, and served during Cleveland's second term as postmaster at that place. In 1901 he sold the Wapello paper and bought the *Indianola Tribune*, thus realizing a long cherished ambition of owning the paper that lured him into printing in his youth. He continued to edit the *Tribune* until shortly before his death, although after May, 1923, its publication was consolidated with that of the *Indianola Record*, published by Don L. Berry. In 1905 Mr. Price was elected mayor of Indianola. In 1906 he was made the Seventh District member of the Democratic State Central Committee. The fall of 1906 he was elected representative and served in the Thirty-second General Assembly. In 1908 he became chairman of the Democratic State Committee. In 1910 and again in 1912 he was the Democratic candidate for Congress, from the Seventh District, but lost both times in the general election to S. F. Prouty. During President Wilson's administration he served eight years as postmaster at Indianola. He was popular personally, was a good newspaper man, enlivening his writing with humor and philosophy, and was until his health failed quite influential in his party's councils.

THOMAS HENRY SMITH was born on the banks of Soap Creek in the northeastern part of Appanoose County, Iowa, September 30, 1854, and died in Harlan September 17, 1936. The place of birth was not far from Albany, a village long since abandoned, which was over the line in Davis County. His parents were Paris S. and Nancy Jane (Jones) Smith. He received his education in rural schools in the vicinity of his birth, in Troy Academy, and in Southern Iowa Normal School at Bloomfield. He began teaching school when eighteen years old and taught for five years. He read law under direction of M. H. Jones of Bloomfield and was admitted to the bar in 1878. That same year he began practice in Harlan and continued it there until his death. Soon after starting he joined in practice with P. C. Truman as Truman & Smith. In 1881 George W. Cullison took Mr. Truman's place in the firm which became Smith & Cullison. Mr. Cullison had been Mr. Smith's preceptor at Troy Academy, and became a judge in the Ninth Judicial District years after. Mr. Smith was elected in 1886 as the first county attorney of Shelby County and served two years, but declined to be a candidate again. He served two years as city attorney of Harlan. He was member and president of Harlan School Board, was chairman of the Republican County Central Committee two years, and was the Republican nominee for senator from the Cass-Shelby District in 1897, but was defeated in election by Dr. J. M. Emmert. In 1910 he was elected senator and served in the Thirty-fourth and Thirty-fifth general assem-

blies. He was a useful legislator, was a man of ability and integrity, a man of positive influence in his community, and for over half a century maintained an honorable position as a lawyer.

ALBERT M. DEYOE was born on a farm near Dodgeville, Iowa County, Wisconsin, November 15, 1862, and died in Des Moines, Iowa, September 16, 1936. Burial was at Garner, Iowa. He was with his parents, Stephen M. and Mary Ann (Watkins) Deyoe in their removal to a farm near Mason City, Iowa, in 1870. He attended rural schools, was graduated from Mason City High School in 1881, and received the degree of B. S. in 1887, and of M. A. in 1890, from the State University of Iowa. He taught for some time in rural schools, was one year principal at Rock Falls, four years principal at Garner, and in 1901 was elected county superintendent of schools of Hancock County, and was re-elected three times, serving nine consecutive years in that position. In 1910 he was elected state superintendent of public instruction, was re-elected two years later, and in January, 1915, under a new provision of the law Governor Clarke, with the consent of the Senate, appointed him for the following four years, so he served in that position eight years. While he was state superintendent he was an ex officio member of the Iowa Library Commission. In 1925 Governor Hammill appointed him a member of the commission, and reappointed him in 1930, so that he served ten years by reason of appointment, making in all, eighteen years as a member of the Library Commission. He also served from October, 1925, to January, 1931, as secretary and director of the War Roster Commission. Mr. Deyoe was a successful educator, a good administrator, a companionable man, and a Christian gentleman.

JOHN M. DINWIDDIE was born in Brownstown, Indiana, November 15, 1852, and died in Cedar Rapids, Iowa, November 20, 1936. He was with his parents, John and Catharine A. Dinwiddie, in their removal to Marengo, Iowa, when he was a child. At fifteen years of age he began work in the J. H. Branch bank at Marengo. After years of training and service he organized the Marengo Savings Bank, but later removed to Cedar Rapids and took employment in the Bever Bank. In 1883 he helped organize the Cedar Rapids Savings Bank, was made cashier and in 1916 became its president, remaining so until his retirement in 1934. For the last five years of this time he was also president of the Merchants National Bank of Cedar Rapids. For fourteen years he was president of the Cedar Rapids Clearing House. He was secretary of the Iowa Bankers Association for the first twenty-three years of its existence. In his career he organized five banks in Iowa, two in South Dakota and one in Idaho. For many years he was treasurer of the local Public Welfare Bureau, and donated fifty-five acres of his land to the local Camp Fire Girls organization for a camp site. He was a trustee of Coe College from 1898, and treasurer of the college from 1903 until

his death. He was an active member of the Presbyterian church. Coming up from poverty by his own efforts he responded through life to generous support of the needy. He did much for the welfare of his city in the more than half century of his activity.

TOM DEAN LONG was born at Sun Prairie, Wisconsin, December 4, 1861, and died in a hospital in Fort Dodge, Iowa, October 31, 1936. Burial was at Manson. His parents were Alonzo and Mary Dean Long. His father died in 1862, the mother remarried a few years later and the family removed to Calhoun County, Iowa, settling two miles south of Twin Lake. Tom received a common school education and in 1882 joined his brother, George I. Long, who owned an interest in the *Manson Journal*. Shortly after that the two brothers became sole owners and continued their partnership until the death of George I. in 1914. Since then Tom D. associated his daughter, Merian L., with him as Long & Long in the publication of the paper. When only twenty-seven years old he was elected a member of the Town Council, and served two terms. In 1894 he was elected mayor. In 1898 he was appointed postmaster, and was reappointed four years later, serving thirteen years. He was a member of the school board several years. In December, 1932, Governor Turner appointed him a member of the State Board of Conservation and he served from January 1, 1933, until in May, 1935, when that board was superseded by the Conservation Commission created a few weeks before by the Forty-sixth General Assembly. In 1933 Governor Herring appointed him relief director for his township. He was a member of the Methodist church and a trustee of the local church, past master of the local Masonic lodge, an active Republican, and a member of the Iowa Press Association. He was successful as a newspaper man. His editorial opinions partook of his positive personality, and were widely quoted. He was a lover of nature and an ardent conservationist.

OLYNTIUS B. CLARK was born near Bloomington, Illinois, January 30, 1864, and died in Kalamazoo, Michigan, September 8, 1936. Burial was at Eureka, Illinois. His parents were Abia and Ann (Joder) Clark. He received the degree of S. B. in 1896 and of A. M. in 1900 from Eureka College, Eureka, Illinois. He was a teacher in public schools of McLean County, Illinois, in 1896-97, and was professor of education and history in Eureka College in 1899-1904, was a student in Chicago University in 1900 and in 1903, and was professor of history in Drake University from 1904 to 1933. He received the degree of Ph. D. from Columbia University, New York, in 1911, and from Eureka College in 1926. He belonged to several historical associations, was the author of *Outlines of Civil Government of the United States*, 1907, of *The Politics of Iowa During the Civil War and Reconstruction*, 1911, and various historical monograms. He was the founder of the Iowa branch of the League of Nations Association, and was its president

from 1927 to 1929. He retired from active work in 1933 because of failing health and was living with a daughter in Kalamazoo. He was a member of the Church of Christ (Disciples), was popular with students and associates, and a success in his chosen profession.

FRANCIS MARION HUNTER was born in a log cabin on a farm between Keosauqua and Mount Zion, Van Buren County, Iowa, March 25, 1858, and died in Ottumwa, Iowa, October 18, 1936. Burial was in the Ottumwa Cemetery. His parents were Joe and Mary (Trebilcock) Hunter. He attended country school near his home, and later public school in Keosauqua, also the Bloomfield Academy, and was graduated from the Law Department of the State University of Iowa in 1882. He went the same year to the law office of Leslie M. Shaw at Denison, but later in 1882 he located in Council Bluffs as a clerk of the Federal Court, and as United States Commissioner. He also served on the school board while living in Council Bluffs. In 1892 he removed to Ottumwa and engaged in the practice of law, being for several years in partnership with H. C. Jaques. In 1910 he was elected judge of the Second Judicial District and was three times re-elected, serving sixteen years. After leaving the bench he returned to private practice. Judge Hunter was noted for his interest in juvenile matters in the courts. He sought out many crippled children and had them sent to the State University Hospital for treatment. He was a man of admirable personal qualities.

D. HARVEY SNOKE was born at Mowersville, Pennsylvania, November 5, 1863, and died in Davenport, Iowa, April 26, 1936. Burial was in the Wilton Cemetery. He received his early education at the place of his birth and later attended the Illinois Wesleyan University at Bloomington, the Lebanon Valley College at Annville, Pennsylvania, and the State University of Iowa. He was awarded a Ph. B. degree by Illinois Wesleyan University. He lived in the southern part of Cedar County several years, served as mayor of Durant, Cedar County, was elected as representative from Cedar County in 1893 and served in the Twenty-fifth General Assembly. In 1910 he removed to Davenport. He was an officer in the former People's Trust and Savings Bank of Davenport, and was affiliated with banks at Durant, Bennett, and Walcott, Iowa, and Vero Beach, Florida. He was active in Liberty Loan drives during the World War. He was a member of the Scott County Bar Association, Modern Woodmen, and Knights of Pythias.

JOHN M. BIXLER was born on a farm near Brooks, Adams County, Iowa, December 23, 1867, and died at his home in Douglas Township, Adams County, May 26, 1936. Burial was at Nodaway, Adams County. His parents were John and Savilla Markley Bixler. He grew up at the farm home, attended public country school and began teaching in country schools when quite young. He attended Western Normal School

at Shenandoah, and was graduated from Highland Park College, Des Moines, in 1891. That fall he was elected county superintendent of schools of Adams County, was re-elected and served four years. He then removed to the farm that continued to be his home the remainder of his life. He was journal clerk of the House of Representatives of the Twenty-sixth and Twenty-sixth Extra general assemblies. In 1924 he was elected representative, was twice re-elected, and served in the Forty-first, Forty-second, Forty-second Extra, and Forty-third general assemblies.

JAMES J. RAINBOW was born in Lima, Livingston County, New York, April 24, 1855, and died in Waterloo, Iowa, November 20, 1936. Burial was in Fairview Cemetery, Waterloo. He was with his parents in their removals to Iowa City, Iowa, in 1856, to a farm in Iowa County in 1868, and to Pottawattamie County in 1876. He attended public school at their various places of residence and in 1878 attended an academy in Malvern, Mills County. He also attended a normal school at Iowa City and was graduated from a commercial course in Iowa City in 1881. He was engaged in school-teaching several years and in 1889 removed to Black Hawk County where he alternated farming and school-teaching. In 1902 he was elected county auditor of Black Hawk County and was seven times re-elected, serving sixteen years. In the fall of 1918 before the expiration of his last term as auditor he was elected senator and served in the Thirty-eighth and Thirty-ninth general assemblies. He acted as deputy city assessor of Waterloo from 1923 to 1929. He was a useful and popular public servant.

FRANK M. CARRELL was born in Washington, Iowa, April 10, 1868, and died in a hospital in Chicago, Illinois, October 6, 1936. Burial was in Glendale Cemetery, Des Moines. The family removed from Washington to a farm in Dallas County, and eventually to Adel. Frank attended public school, including Adel High School, and learned the newspaper business in Adel. He removed to Des Moines and became a reporter on the *Des Moines Leader*. His work covering the state house and political affairs gave him an acquaintance with Governor Boies which led to his appointment as private secretary. He served in that capacity for Governor Boies during the latter's second term, 1892-94. Following that he served as chief clerk of the United States pension agency at Des Moines which served the district including Iowa and Nebraska. For the last thirty years of his life he was secretary of the Elaterite Paint Company of Des Moines. Governor Herring appointed him a member of the State Board of Parole for the term beginning July 1, 1935, in which position he was serving at the time of his death.

T. J. SULLIVAN was born in Norwich, Connecticut, August 29, 1851, and died in McGregor, Iowa, July 17, 1936. His parents were John and Mary Fitzgerald Sullivan. In 1856 the family removed to Keokuk,

Iowa, soon thereafter to St. Louis, Missouri, and in 1861 to McGregor, Iowa. The boy had helped support the family by selling newspapers on the streets when only ten years old. In McGregor he soon began clerking in dry goods stores, and in early manhood became a dry goods merchant on his own account, and was successful. He retired from business in 1895. That fall he was elected representative from Clayton County and served in the Twenty-sixth and Twenty-sixth Extra general assemblies. He served McGregor as member of the Board of Education, as town councilman, as mayor, and for years as justice of the peace.

ROBERT MELVIN PEET was born on a farm in Fairview Township, Jones County, Iowa, and died at his home on the same farm October 26, 1936, at the age of eighty years. Burial was in the Wilcox Cemetery near his home. His parents were James M. and Ann Dallas Peet. J. M. Peet's father, Gideon Peet, purchased from the government 560 acres in Fairview Township. After Gideon Peet's death J. M. Peet purchased the interests of the other heirs, and on his retiring in 1877, Robert Melvin Peet assumed control of the land. By industry and good management, he enlarged the acreage until he owned 1,200 acres in one body besides other nearby tracts. A successful farmer and stockman he was also a public-spirited citizen. He was an active member of the Democratic party in his county, served as a member of the Board of Supervisors of his county in 1902 and 1903, and in 1903 was elected representative and served in the Thirtieth and Thirty-first general assemblies.

OLIN H. MICHAEL was born at Ansley, Nebraska, May 13, 1889, and died in Ottumwa, Iowa, December 22, 1936. Burial was in the Shaul Cemetery, Ottumwa. When he was less than a year old his parents, Harve W. and Eleanor Michael, removed to Ottumwa, Iowa. He attended public school in Wapello County, Ottumwa High School, and Ottumwa Commercial College. He resided on a farm until 1912 when he removed to Ottumwa and, for most of his business life, was engaged in the cigar business. During later years he was affiliated with Spry Bros. Grain Company. He early became interested in politics, was secretary of the Wapello County Republican Committee in 1912-14, was chairman of that committee in 1922-26, and was made the Sixth District member of the Republican State Committee, serving in 1928-34. He was sergeant-at-arms of the Iowa delegation to the national conventions of 1924, 1928, and 1932. He had a wide acquaintance among political leaders. In 1929 Governor Hammill appointed him a member of the State Board of Control in which position he served six years.

AMBROSE L. URICK was born in eastern Pennsylvania February 6, 1862, and died in Des Moines, Iowa, December 20, 1936. Burial was in Glendale Cemetery, Des Moines. He came to Des Moines in 1880 and

for years followed the trade of cigar maker. He early became identified with organized labor and for several years, beginning in 1891, represented union labor before legislative bodies. He served as president of the Iowa State Federation of Labor from 1903 to 1913. He became quite an authority on labor problems, and delivered many public addresses on such subjects. Governor Clarke appointed him state labor commissioner in January, 1913, and because of reappointments he served through the administrations of Governors Clarke, Harding, Kendall, and the first four years of Governor Hammill, or until 1929. Governor Turner again appointed him and he served from 1931 to 1933. In March, 1934, Governor Herring appointed him a member of the Old Age Assistance Commission on which he was serving at the time of his death. His own experiences in life, his former work in relief, his sympathies with the needy, and his good judgment well qualified him for this duty.

A. G. DOTTS was born on a farm near Bethlehem, Wayne County, Iowa, May 24, 1870, and died in Corydon, June 1, 1933. His parents were John H. and Caroline Dotts. He secured his education in rural schools in the neighborhood of his birth, and engaged in farming and stockraising. In 1908 he was elected county auditor, was re-elected in 1910 and served eight years. For three years he was mayor of Corydon. In 1922 he was elected representative and served in the Fortieth General Assembly. In 1924 he was elected senator and served in the Forty-first and Forty-second general assemblies. He was for a time secretary of the County Fair Association, and was chairman of the Republican County Central Committee.